

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLESIASTICAL AFFAIRS:	CORRESPONDENCE:
Christian Economics ... 917	The Land Question 924
Ecclesiastical Notes..... 917	Borrowed Sermons 924
Religious Matters in America 918	Court, Official, and Personal News 924
Nonconformists and the Endowed School Schemes 919	Foreign and Colonial 925
The Wesleyan Conference and the Nonconformist Association... 919	Foreign Miscellany 926
An Archbishop in a Presbyterian Pulpit... 919	Opening of the Mont Cenis Tunnel 927
Dr. Dollinger on Catholic Reform 919	National Education League 927
Great Meeting of Swiss Catholics 920	The Truro Election 927
The Government, Nonconformists, and the Education Act 920	Postscript 927
RELIGIOUS AND DENOMINATIONAL NEWS:	LEADING ARTICLES:
London Missionary Society 922	Summary 928
Proposed Missionary College in Africa 922	The Recess of the National Assembly 928
	University Reform 929
	The Tunnel Through the Alps 929
	Scotland 930
	The Hampshire Campaign 931
	Social Life in India 932
	LITERATURE:
	Sketches of Nonconformist Life 933
	"Westward by Rail" ... 934

Ecclesiastical Affairs.

CHRISTIAN ECONOMICS.

III.

THE UNSEEN.

THE Unseen! Ministration with a simple view to the unseen! Can any idea be more at war with what passes under the name of practical life in the present day? Objects which do not address themselves to the senses—which do not make their last appeal even to the intellect—which ask recognition of faith only, the most comprehensive, the grandest, and, out of sight, the most powerful faculty with which men can be endowed, are assumed by the philosophy of modern times—if, indeed, they exist at all, otherwise than in the imagination of enthusiasts—to be devoid of all reasonable title to sway life on earth. Science should do that. Facts that can be ascertained, that can be tested, that can be generalised and reduced to system, as we have heard say, must be the basis of the Church in *future*. We stay not to lay siege to this position. We only observe in passing, that the whole circle of facts—those which belong to man's spiritual nature, as well as to his physical and intellectual life, must be taken into account. Our present business is with the churches, not the philosophers, whose principal difference, however, is in the spheres which they occupy, and in the worlds which they explore. The Churches—Christian Churches, at any rate—are more or less organised communities to minister to the unseen. This is their avowed intention. If they do not strive after this, their existence is superfluous and their labour is in vain. National Churches, denominational Churches, orthodox and heterodox, the most imposing and the most despised—all, in profession, at least, aim at bringing the unseen to bear upon men's consciences, men's sympathies, men's principles, men's practice, with a view to fashion them in conformity thereto.

The unseen! The supreme, all-creating, all-pervading Spirit, "whom no man hath seen, or can see"; the discoveries He has made of Himself to man in the works of His hands, and in the ways of His providential government; the fuller revelation of His relations to, and His purposes towards us, which He has vouchsafed to humanity through the man, Christ Jesus, described by special emphasis as His Only-begotten Son; His will concerning us and our destiny; His fatherly care of, and love to, us; His touching appeals to our spiritual

nature to look to Him, to give our hearts to Him, to rest in Him, to draw our best life from the inexhaustible fulness of His life—all these, and the like subjects with which they are inseparably associated, are amongst the things unseen about which the Churches busy themselves. These together constitute the TRUTH which they exist for the purpose of exemplifying and commending. They lead, they tell us, to the highest style of human life. Visible things perish in the using—these are in their own nature imperishable. The objects of our senses are but the outward embodiments of life—these are in themselves the essence of it. Other things are only of temporary and minor importance—these are paramount and indestructible. Man gives no worth to them, but they give worth to man. This is the unsectarian creed of the Christian Church in all its forms—and it is to uphold, to illustrate, to enforce this creed that it exists in any form. To lift the unseen in the estimation and affections of men, and to place it above the seen—to awaken in the human bosom a desire for it, to nourish that desire, to make it strong, to lift it into all-conquering supremacy—is the one object of the Christian Church, as it is the one end of the Christian faith.

The experience of all ages teaches us that in proportion as men are themselves affected and governed by their belief in the unseen, so is their readiness to make the seen tributary to it. The element of life which it infuses into the soul is no idle or inoperative one. The greatest achievements of man—certainly the most self-sacrificing and beneficial achievements—have been wrought by this force—by such as "obeyed, as seeing Him who is invisible." Let none, therefore, tell us that an earnest cultivation of the unseen conduces to the fanaticism which counts upon ends, without deeming itself under obligation to resort to visible means. It will distinguish between those which are apt and those which are inapt—between those which harmonise with its own nature, and those that are contrary to it. But this is a kind of life which cannot but work for its own extension, for the reproduction of itself in other minds, and for its own fruitfulness wherever it may exist. These who laugh at the unreliableness and the capriciousness of Christian willinghood, laugh at the main stay of the Church's temporal life. Nothing of any real—that is, of any spiritual—good has come to her from any other source. Nothing is to be relied upon as suiting the Church's spiritual need and work, out of which the spirit of the unseen has departed, and which draws not for its efficiency upon the will which first shaped and then uses it.

If this be true, or even comes near the truth, any system of temporal administration for the Christian Church which leans greatly upon a basis of secular authority, of legal endowment, of accumulated wealth, of lordly honours and privileges, violates one of the most obvious laws of Christian economics. It places its main trust in the visible, the tangible, the perishable, for its continued existence and growth. It exhibits distrust of the power of the unseen to obtain and retain a sufficient hold upon earthly things for its purposes in this world. It says in effect of the truth which it teaches, "It is naught, it is naught," so far at least as concerns the finding and fashioning the materials requisite for carrying forward its great undertaking. It puts a slight upon character.

It lives as much as possible upon the dead past. It becomes mere machinery for the management of estates. Its Nemesis is sure to be after the nature of its sin. It loses, if we may so say, its proper mastery over the spiritual forces it was organised to wield. The muscles which those forces once put in motion cease, by reason of disuse, to be flexible, as was once their wont, become stiff, and answer no longer, or with painful difficulty, to the impulses of the will. So long as there is strong faith in the unseen, there is also a ready command of the seen in subserviency to it, or, as the common proverb says, "Where there is a will, there is a way." When the unseen is no longer trusted, it becomes as though it were not. It fades away even from spiritual vision, loses its supremacy, and sinks into a secondary object. The fire destined to raise motive power goes out, and the engine cannot be profitably worked for its professed ends. "By the sweat of thy brow shalt thou eat bread." The seeming curse is a real blessing. All of us find it to be so as it regards physical well-being. It is no less so spiritually. We conquer in things unseen by giving, not by holding fast—by scattering, not by hoarding—by self-denial, not by self-seeking—"as having nothing, yet possessing all things." This is a paradox in secular things—it is a great truth—rather, let us say, an axiom in the things of the spirit.

A great, visible, State-allied, nationally-endowed Church, with baronial bishops sitting in the House of Lords to guard its interests, hides the very truths which it undertakes to exemplify and commend. To shrewd and educated men, it is simply "a branch of the Civil Service." Men look at it as, perhaps, the most imposing and the wealthiest of the institutions of the country, and despise the lowliness of the sects in comparison with it. But as a religious community, these things constitute its weakness, and immensely detract from its spiritual power. The strength of the English Church has sprung up of late years from the recourse it has had, and was obliged to have, to Christian willinghood for its extension. Where it has been compelled to make its appeal to the unseen, as its primary concern, it has become vigorous as well as vital, and the seen, as far as needed, follows in its wake. But for its partial return to this law of spiritual action, it would have perished before now. Mere secularity would have crushed the life out of it. The people of England had nearly said to it—"Hast thou appealed to Cæsar? to Cæsar shalt thou go." Just as it abandons its grasp of the tangible, and prefers to rely upon the strength given to it from above, will be its prosperity, its influence, and its power.

ECCLESIASTICAL NOTES.

THE campaign of the Liberation Society for the ensuing season will open to-morrow, when the first of a series of conferences of its supporters will be held at Bradford. As we have already stated, these conferences are only a portion of the new programme of the Society's operations. Ostensibly arrayed against them is the Church Defence Institution, headed by the Primate and a phalanx of bishops. We do not wish to underrate the strength of "our friend, the enemy," but it is impossible to ignore the difficulties that stand in the way of their united action. Last week we endeavoured to give a glimpse of the internal condition of the Church of England, as revealed in the

columns of the High Church *Guardian*—incumbents and curates alike denouncing the scandals of the Establishment in language such as is rarely heard on Liberation platforms. This week the *Record* furnishes like proofs of disaffection and distrust. Our Low Church contemporary is faint to regard Mr. Miall's disestablishment motion as the opening of a long and difficult campaign. "There cannot be the slightest doubt that the subject will be hotly pursued, and that the Church of England will need the wise exercise of all her strength to enable her to resist it. . . . If she stand alone and isolated from the sympathies and convictions of the people, she must fall; if she can drive her roots deep into the national heart and conscience, she will live." The *Record* cannot conceal that the Church of Scotland, and the Welsh branch of the Church of England, are vulnerable outworks, which sadly need to be strengthened. Commenting on the recent appearance of Archbishop Thomson and Bishop Wilberforce in a Presbyterian church, it inclines to think "that the common danger threatening all Established Churches may have compelled the members of the English Bench to recognise a community of interest between the Established Church of Scotland and the Established Church of England." With regard to Wales, where, it is confessed, Mr. Gladstone's famous argument for maintaining the English Establishment does not operate, the Evangelical organ is hopeful, having for a moment reached the comforting conclusion that the Episcopal Church in the Principality "is not alone holding its ground, but is making rapid strides towards equality of influence, if not towards ascendancy." But the bright hopes thus elicited are damped by the fact that "the poison of Ritualism" is very active in Wales, and "as fatally mischievous as it is active," for it "fails to gain any real hold on the middle and lower classes." How far the *Record* is justified in these lamentations we know not, but after the cheerful view indulged, our contemporary is brought to the sorrowful confession that "if this evil is to grow, it will be ruinous, and the days of the Church in Wales must be numbered."

We have said that the Church Defence Institution may fail from lack of united support. This opinion is strengthened by a letter in the *Record* from "A London Clergyman," who, though a sincere friend and supporter of that organisation, foresees that, "unless our ecclesiastical authorities become more consistently firm and decided in seeking to expel from our Church the Romanising element which is threatening its destruction, a thoroughly efficient Church Defence Institution in every town and village in the land cannot prevent the overthrow of our Church as a national institution." Now, is it probable that the bishops who are ranging themselves under the banner of the Church Defence Institution will take this hint? Rather, is it not notorious that they have one and all decided to ignore the Purchas judgment. How their passive policy is really working is seen in a letter from "a most liberal and influential lay member of our Church," which the "London Clergyman," by way of warning, desires the *Record* to publish. The writer, in declining to join the defence movement, frankly expresses himself as follows:—

My attachment to the Church of England is founded solely upon my belief in its Scriptural character, and its adaptation for promoting the Kingdom of Christ in the world.

I have never been concerned for it as a political institution, and am willing to leave it in this respect to the suffrages of the nation. But one thing I feel most strongly, that nothing could have alienated the affections of the English people if the Church had been consistent with its own sacred principles.

The real enemies of our Church are within it.

There are those who retaining their positions as its ministers are not ashamed to avow the Reformation was a mistake and a misfortune, and that they will use every means to counteract what they deem so great an evil, and for this end have organised a powerful society, one object of which is to bring about a union with the Churches of Rome and Greece, and I fear it is beyond a doubt that they have advanced and are advancing in their mischievous designs.

The first proposition in the circular is to unite with these Churchmen in a political contest with the promoters of disestablishment.

As this presents to my mind, it involves a compromise I am not able to make, and I think the interests of religion would greatly suffer if Evangelical Christians were to act on the High Church theory that adherence to a visible body constitutes membership in the Church of Christ.

The objection to a scheme of compromise seems to me twofold. It is a surrender of the vital points on which High and Low Church are at issue.

And it lowers the standard of the Church to a degree which leaves it not worth contending for.

I feel daily more convinced that if the Church of England is to be helped out of its present difficulties and dangers, it will only be by a process of thorough reformation—such a reformation as would not allow the Sacerdotal and Sacramentarian party a foothold in our National Church, and we might well hope that

human effort in such a cause would be attended with the Divine blessing.

Now this influential layman not only points out the fatal obstacles to the desired union, but he gives abundant reason why the two parties ought not to be bound up in the same Church at all. Can we doubt that numbers of Churchmen, both clerical and lay, sympathise with the spirit of his letter, and will do nothing whatever to help on the Church Defence movement?

A great deal has been made of the "startling event" of an English archbishop and bishop officiating in a Presbyterian church, and by so doing ignoring and offending the Scotch Episcopalians; and really we must express our admiration of Dr. Thomson, who could so far cast aside mischievous traditions as to stand up in a pulpit in his ordinary dress. Not a few Dissenting ministers might lay this fact to heart. "If," says the *Daily Telegraph*, in referring to these Episcopal ministrations—"if that glorious course be followed up—if the leaders on all sides have the sagacity to build bridges upon the bases of agreement between all sincere Christian creeds, instead of making boundary walls out of the disagreements—what might not result?" What virtue there is in an "if!" While the *Record* rejoices in this "active and open fraternisation with the Established Presbyterian Church of Scotland," the *Church Times* and the *Church Herald* sneer at the act of fellowship with a "Presbyterian sect"—the latter asking "with what face could the Bishop of London either prosecute or punish the Rev. Dr. Spencer"—a London clergyman who has been committing "an audacious act of schism" by preaching in a Baptist chapel in Dublin—"if the Most Rev. Dr. Thomson and the Right Rev. Dr. Wilberforce are to go unprosecuted and unpunished for committing a very similar offence?" There is another view of this matter which the effusive *Telegraph* has quite overlooked. It is thus neatly stated by the *Bradford Observer*:—

If the minister of Glengarry came to Winchester for his summer vacation, could he be permitted by bishop or dean to officiate in the Cathedral, if he agreed to conduct the services according to the strictest forms of the Church of England? It could not be, according to the existing law and custom; nor could it ever be, according to the High-Church theory, which exalts the priestly character, and holds the ministers of all Protestant bodies to be more laymen, who are not entitled to conduct the service or to preach in a duly-consecrated place of worship. Some of the Evangelical incumbents have tried to liberalise the custom by lending their pulpits to ministers of other denominations; but they have been stopped on complaint being made to their bishops. If we remember rightly, the Bishop of Ripon not long ago was called upon to veto this sort of brotherhood, and he forbade it accordingly. We do not deny that all bodies once used means to hedge about their sectarianism, and that such devices are still in use. But this broad statement is incontrovertible:—Any bishop or clergyman of the Church of England may find ready access to the pulpits of the Church of Scotland and of Protestant Dissenters; but the most eminent of non-Episcopal Protestant ministers cannot obtain reciprocity of brotherhood in the English Church. Dr. Norman Macleod has done considerable service to the cause of general Christianity. He is a leader of the Church of Scotland. His name and his writings are known over all the civilised world. He believes very much in the usefulness of the Establishment principle, and is therefore one of the allies whom the Bishop of Winchester would wish to make much of. But when the Glasgow minister comes to England, he is not asked to preach in the Established Church. He appears in the pulpits of Congregationalists, and is thus as it were driven into the arms of friendly opponents by the churlishness of his Established brethren. Dr. Macleod is as big and as broad as Archbishop Thomson. They are a rare pair of sound-hearted, muscular Christians, but under consecrated English roofs Dr. Macleod is a mere layman, who must not preach or conduct service. Dr. Thomson can preach in the Barony Church of Glasgow, and welcome; but if the Archbishop allowed his Scotch friend to officiate in York Cathedral, the Dean and Chapter, with hair standing on end, as if the world was to come to an end before the next stipend term, would protest against such a horrible unheard-of scandal. Let Scotch Churchmen note this little fact, and they can very correctly weigh the value of that non-reciprocal alliance which Dr. Wilberforce inaugurated in the Highland parish of Glengarry.

"It is of no use for the Liberal party to shut its eyes to the fact that it is menaced at the present moment by a very great danger. The quarrel which began in the discussions on the Education Bill, and which it was hoped would be entirely healed by the judicious conduct of the Education Department, has broken out afresh, and threatens the party with disruption." Such is the commencement of a candid article which appeared in the *Daily News* of yesterday, and is transferred entire to our other columns. Our Liberal contemporary deprecates the infatuation which, by favour of the Education Department, is transforming the School-rate into a new Church-rate. We are glad to see that the National Education League is preparing to take up the subject, and that it will be formally brought before Parliament next

session under their auspices. But this is not enough. The public mind sadly needs enlightenment on the subject, and some special organisation for that purpose is urgently needed, both to show the true bearings of the denominational fee question, and to influence the London School Board. The time for action—combined action if possible—is now come, and we hope the opportunity will not be lost.

The friends of the London Missionary Society in Birmingham have given special proof of their thoughtful liberality during the past week. The venerable Robert Moffat was expected at the annual meetings of that auxiliary, but the state of his health prevented. In his absence the happy idea of starting a college in South Africa for the training of native ministers and teachers in commemoration of the self-denying and successful fifty years' labour of the veteran missionary was thrown out by Mr. Robert Hudson at the customary breakfast; ratified by the directors present, and adopted with acclamation. 600*l.* was soon promised towards redeeming the pledge of the Birmingham people to raise 1000*l.* Whether this meritorious scheme—which Mr. Moffat earnestly desires to see realised as needed more than anything else in South Africa—costs 5,000*l.* or 10,000*l.*, the amount will be sure to be forthcoming. When once it is put before the public, there can be no doubt that hundreds will hasten to share the privilege of founding an institution which will be a fitting memorial of one of the noblest and most devoted of modern missionaries.

RELIGIOUS MATTERS IN AMERICA.

(By a Cosmopolitan.)

THE *New York Independent* is, as far as I can judge, the ablest representative of the religious press in America. Its varied contents are always interesting, and its columns are open to so many gifted writers, that if, from an English point of view, there appears now and then an article scarcely just to the Mother Country, it is sure to be followed ere long by some other article so appreciative, discriminating, and true respecting England that one cannot help wondering how such a paper should ever be mistaken in its comments on English affairs. This much is evident, that the *Independent* always desires to judge us fairly, and when it falls into errors, they are errors not unpardonable in writers at a distance. Having profound respect for the *Independent*, I read the following *tu quoque* with a keen relish for its wit:—

An Englishman writing to the *Nonconformist* says "the 'religious literature' issued at the present day in America is largely composed of 'wishy-washy' twaddle of the 'goody-goody' type." We must confess there is too much truth in the assertion; but justice demands the further statement that the weakest religious books that come to our table are American reprints of English volumes. This argues either poor judgment on the part of our publishers or a poor stock to select from—perhaps both. George MacDonald's works, which this writer instances, are rare exceptions to the general run of English religious books, so far as we have seen them.

The "smartness" of this reply of the *Independent* to my remarks on American religious literature is indisputable. It is, I regret to say, true that many of the books I alluded to are English in their authorship, but as far as I know they have scarcely any circulation, and but few readers in England; while here they are highly esteemed and widely read by certain classes of the ultra-orthodox. I have found Sunday-school libraries in this country filled with rubbish, and lately when I advised a ministerial friend to burn one of these collections, he said, "I wish I dare." I venture to add that the *Independent* will find on investigation that the greater part of the "goody-goody" trash in the religious libraries is of native manufacture. Nevertheless, the evil is one which also concerns us, and in referring to a matter of fact which the *Independent* admits, I had no intention of making out the Americans to be much worse sinners than ourselves. The readiest way to bring up children as religious hypocrites is to give them nothing to read but unctuous narratives of "dear good children" who were always *attitudinising* to the admiration of everybody, and always "talking sweetly." A course of such reading produces a kind of "early piety" which can glibly quote texts and at any time strike an imposingly sanctimonious attitude, but which has no foundation to rest on in the heart.

This is a free country. I am told this so often that sometimes I am constrained in very weariness to doubt the fact. Nevertheless, this country is free, but there are places where the state of freedom reminds one of the man who, while admitting that he lived in "a land of liberty," grumbled that he had not enough liberty so long as he was denied the liberty—not of doing as he liked—but of mak-

ing others do as he liked. Considering that this is so unmistakably a free country, the Catholic priests, for example, possess the liberty of making other people obey them to an extent which I have never seen equalled, except in remote parts of Ireland, where I have known their reverences literally by—

"Apostolic blows and knocks,
Prove their doctrine orthodox."

To see a priest in an Irish village wielding a stout whip and driving his flock like real sheep, is not pleasant, but to know that there are large cities in the United States where such scenes may be witnessed, is a painful spectacle. I have in my mind's eye a jovial Catholic priest in America, whose income is said to exceed that of Henry Ward Beecher, but who, as priest and treasurer, is accountable to none of his flock, and when the spirit moves him, resorts to "wooden arguments" with rebellious and unfaithful children. This man rigorously exacts three pew-rents for every pew in his church. He holds three Sunday services, and all the seats are allotted to three separate sets of worshippers. When the flock fall into arrears in their payments to Holy Mother Church, the bellicose ecclesiastic threatens the terrors of an altar denunciation, and compels the recusants to go with him to their employers and authorise the "Church money" to be deducted from their wages and paid over to the clerical tax-gatherer! Yes, this is a free country, but how long it would remain so if the haughty priests of the Romish Church had everything their own way, is another matter! In Ireland, as W. M. Thackeray said in his "Irish Sketch Book," the priests have a sneaking and hang-dog expression about them; on the continent of Europe they never look quite comfortable, but flit about in their womanish dress as if they rather dreaded meeting a Red Republican. In England they are soft and bland and oily in demeanour. In the United States alone do they in these days put on arrogant airs and openly rule with a rod of iron. And who are those that suffer under these acts of priestly tyranny? Alas! I am bound to say they are mostly Irish emigrants who can talk for hours about liberating Ireland, without a thought of liberating themselves. To be just to native Americans, even Catholics, they do not submit tamely to this despotism, unless they have political purposes to serve.

Your old friend Andreas Massena, styling himself the Baron de Camin, has lately turned up at Ogdensburgh in New York State. He is here the same firebrand that he was in England, and the latest news is that he has caused a riot in Ogdensburgh. I suppose that the editor of the *Nonconformist* will remember that De Camin once declared that Edward Miall was a Jesuit! Such men as this so-called Baron, if not themselves Jesuits, are certainly doing the work of the priesthood very effectively. They disgust all right-minded people, and by their absurdities awaken sympathy for Catholics. Still, as I said before, this is a free country. It is therefore right that the "Baron" should be protected just as much as the Fenian agitators are. The Catholics, by mobbing such men, only injure Romanism itself, and attract attention to what would otherwise amount to nothing. The ignorant Romanists here are far too ready to resort to physical force, and free speech would soon cease to exist if they had matters their own way.

My attention has lately been directed to two matters of interest to students of American religious history. It has always been supposed that the Pilgrim Fathers introduced Christianity into America; but in a book written by the Rev. Edward H. Randall, Associate Rector of St. Paul's Episcopal Church, Pantucket, Rhode Island, the fact is boldly contested, on the ground that Frobiisher, the celebrated navigator, according to his own journal, was the first apostle of Christianity in America. It seems that in 1577—half a century before the landing of the Pilgrim Fathers—Frobiisher had a Communion service on board his ship, the *Ayde*. In 1578 Frobiisher brought to America a clergyman named Wollfall, and it is claimed that Episcopal services were held in America in connection with Sir Richard Greenville's expedition in 1585, and that a child received Christian baptism in 1588. It is added that many other proofs could be adduced, but that "enough has been said to fix the fact that Christian prayers were offered and praises sung, in accordance with the usages of the Church of England, on this continent long before the landing of the Pilgrims at Plymouth Rock." The Episcopalians claim also to have introduced Sunday-schools. In 1791 Samuel Slater, of Pantucket, who had known something of Robert Raikes's labours in the old country, started a Sunday-school, and about the

same time Bishop White instituted one in Philadelphia. Which began first it is impossible to say. Mr. Slater was the founder of the cotton manufacture in the United States. After serving under Strutt and Arkwright, he came to Rhode Island, and introduced the Arkwright system. One of the singular things in connection with his Sunday-school is the fact that he used to pay his teachers.

If the Church of England really deserves the honour of having introduced into America Christian worship and Sunday-schools, the sturdiest Nonconformist will have pleasure in acknowledging the facts. I have told you what I have "read in a book," and what all the Episcopalians I know glory in.

NONCONFORMISTS AND THE ENDOWED SCHOOLS SCHEMES.

A meeting of the Central Nonconformist Committee has just been held at Birmingham. The chief business before the meeting was to consider the various schemes which had been issued by the Endowed Schools Commissioners for the government of the various Endowed Schools throughout the country. It was the unanimous opinion of the committee that the principles upon which the schemes have been framed violate the spirit of the Act, and are particularly obnoxious to Dissenters, because they ignore the principles of religious equality. Almost all the schemes, it was observed, contain a provision making the clergyman of the parish in which each school is situated an *ex officio* governor. It was also found that in most cases the co-optative governors of endowed schools had been selected exclusively from the ranks of Churchmen and Conservatives. It was stated that vigorous opposition to those provisions had already been excited in many localities, and it was resolved to extend the agitation wherever similar schemes are issued. The thanks of the committee were voted to Mr. Miall, M.P., and Mr. Geo. Dixon, M.P., for their exertions during last session of Parliament in connection with the endowed schools schemes.

It was also resolved to address a letter to the majority on the Southampton and Portsmouth School Boards, thanking them for refusing to yield to the attempt made by the department to induce them to pay the fees out of the rates of children attending denominational schools. The committee have addressed a letter to the Right Hon. W. E. Gladstone, M.P., with reference to the recent action of the Education Department in this matter.

THE WESLEYAN CONFERENCE AND THE NONCONFORMIST ASSOCIATION.

We are requested to publish the subjoined correspondence:—

To the Rev. the President and other members of the Wesleyan Conference, assembling in Manchester, on Wednesday, July 26th, 1871.

The meeting of your reverend Conference in this city has suggested to the executive committee of the Manchester and Salford Nonconformist Association the desirableness of addressing to you a brief statement of the principles and aims of our association, in the hope of thereby eliciting an expression of your sympathy and securing your co-operation.

In common with all who are familiar with the history of the denomination you represent, we are fully alive to the remarkable success that has crowned your efforts in the noble work undertaken by you, and we gladly avail ourselves of this opportunity of expressing our admiration for the untiring energy and administrative skill which, associated with still higher qualities, have so notably distinguished your career as a section of the Church of Christ. Recognising, therefore, the immense influence you wield throughout the country, we regard it as most desirable that, if possible, we should have your support in the work to which our association is pledged.

Our one aim is to secure, throughout all the ecclesiastical and educational action of the Government, a complete recognition of the great principle of religious equality. We most emphatically repudiate the idea of antagonism to any existing religious institution in so far as it is endeavouring to ameliorate the moral and spiritual condition of the country, and to disseminate those fundamental truths of the Gospel so precious to the various sections of the Christian Church now existing in our land, and most of them represented in our committee. To all who are engaged in that work we most heartily wish "God speed," while at the same time we are thoroughly convinced that the adoption of the policy we advocate will best secure the results at which all such action aims. Christian effort must, we are persuaded, come far short of its full measure of effectiveness whenever it is so prosecuted as to aggrivate the consciousness of any portion of the community, and when those who are engaged in it claim from the Government, or allow the Government to confer upon them, privileges and dignities withheld from others equally faithful to their social and political obligations. The maintenance of any such spirit of exclusiveness or favouritism cannot fail to be most detrimental in its influence, since it inevitably tends to foster sectarian animosity, and to undermine that perfect conscientiousness the preservation of which is the condition of all national honour and prosperity. The object of our association, then, is to secure combined action amongst all who hold this principle, in order to bring about its thorough recognition in the legislative action of the Government.

We ask your co-operation the more confidently because our policy is becoming every day more generally accepted, whilst its justice has been very decidedly affirmed by the Government in the disestablishment of the Irish Episcopal Church, and, more recently, in the

passing of the University Tests Act. These important events and the rapid spread of liberal opinions assure us that the final triumph of the principle of religious equality cannot be long delayed. Should you aid us in our work, the result certainly will be, that to all the honours you have already won as a denomination you will add this other, of accelerating a movement destined to influence most happily the whole life of our beloved country.

Sincerely thanking you for having so courteously consented to receive this address, and earnestly hoping that its presentation to you may have the desired result,

We are, rev. Sirs,
In name of the Manchester and Salford Nonconformist Association,
RICHARD JOHNSON, President.
JAMES BOYD, Treasurer.
ALEXANDER THOMSON, M.A., } Hon. Secs.
JOSEPH CORBETT,

The Wesleyan Methodist Conference,
Manchester, Aug. 11, 1871.

Dear Sir,—We are directed, on behalf of the Conference, very respectfully to inform you, as one of the honorary secretaries of the Nonconformist Association, that the Conference has considered its memorial. It acknowledges the appreciation of Methodism expressed in it, but instructs us to say that, while prepared to maintain and defend perfect equality in purely religious rights among all classes of the people, the Conference does not consider that the action to which the association is pledged falls within its province.

We are, dear Sir, yours faithfully,
W. T. RADCLIFFE.
JOSEPH BUSH.

Rev. Jos. Corbett, 63, Brown street, Manchester.

AN ARCHBISHOP IN A PRESBYTERIAN PULPIT.

A correspondent of the *Daily Telegraph* thus describes the appearance of the Archbishop of York in Glengarry Presbyterian Church on Sunday week. It was known that the archbishop was to preach, and the little church was filled. His grace entered the pulpit dressed in his ordinary walking garb. In true Presbyterian style he commenced the service with the usual words of that unwritten liturgy which does exist in Scotland:—"Let us begin the worship of God by singing to His praise the Hundredth Psalm." Then the archbishop read the Scottish metrical version, beginning with the words, "All people that on earth do dwell." Next came the usual prayer which it is the custom of the Scottish clergy to repeat as if it were called forth by the inspiration of the moment, and which some, no doubt, do utter with the unpremeditation of pious fervour. Dr. Thomson, however, was unequal to the accomplishment of that highest feat of Scottish invocation. He used the words of the English Prayer-book. He so strung one prayer to another as to form a whole, and he cast the Litany into a continuous invocation by placing the words, "Deliver us" before each set of petitions. Of course no responses came, or were meant to come, from the congregation. Few worshippers remained silent while the archbishop repeated the words, "Deliver us from all blindness of heart, from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness." "Deliver us from all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy word and commandments." His grace vigorously tried to repeat the words without looking at the book. He strenuously endeavoured to equal the Presbyterian ministers at their own work; but his memory failed to carry him completely through the task of repetition, and now and again he was forced to cast furtive glances at the printed page. Next, in Presbyterian fashion, he read a chapter from the Old Testament and the New; and then came a plain, practical sermon on the several classes represented by Felix, Festus, Agrippa, and Paul, when the Apostle to the Gentiles was brought before the judgment-seat, and confounded the Roman potentates by the dignity of his bearing and the force of his personality. The chapters were the English Church Lessons for the day, but of course that fact was unknown to the Presbyterian worshippers. Perhaps the archbishop wished to give a sly hint that the English and the Scotch services were linked together by some points of likeness. His grace concluded by uttering a prayer of his own composition. The prayer was written, but he tried to conceal the fact that he was forced to aid his memory by occasional glances at the paper. Finally came the announcement from archiepiscopal lips, that the minister was about to administer the rite of baptism. Dr. Thomson, in a word, went through the whole service with admirable fidelity to the Presbyterian model. I cannot doubt that, were he to join the Scottish Kirk, he would rise to the highest place of her ministry, and informally become a Presbyterian archbishop.

DR. DOLLINGER ON CATHOLIC REFORM.

The special correspondent of the *New York World*, writing from Munich, describes an interview he has had with Dr. Dollinger. He says—Dr. Dollinger questioned me at some length concerning the spread of Roman Catholicism in the United States, and expressed himself as delighted by my confirmation of the statements relative to that subject which he had received from other sources:—

I ventured to remark that there was a very general belief that the "little Protestant sects" were about to be increased by one more, at the head of which would be Dr. Dollinger.

"No," said he with earnestness, "believe me it is

not so. They call me 'the new Luther.' Heaven forbid! I have no ambition to play the part of Luther; there is no Catherine Bora who is luring me away. I am excommunicated, it is true; but I am not a schismatic. And pray clearly understand that I have and can have no sympathy whatever with the errors of Protestantism. I have spent most of my life in combating these errors, and I am annoyed now to find that Protestant clergymen and theologians imagine that I am in sympathy with them, or have changed my opinions. Do they forget my *Doctrines de l'Eucharistie dans les Trois Premiers Siècles*, my work on the interior development and the effects of the Lutheran schism, and my sketch of Luther? Ah, sir, I see clearly enough that the sudden notoriety that has been given to my humble name arises, not from sympathy with my desire to preserve the Holy Catholic Church from what I think is an error, but from hatred to her, and a desire to bring about her destruction. Vain desire! for she is built upon a rock, and the gates of hell shall not prevail against her."

"But," said I, "is it not probable that the opposition of yourself and of your adherents—for already you have adherents—to the dogma of the personal infallibility of the Pope will bring about a schism?"

"There is no question of a schism at present," replied Dr. Döllinger, "nor need there be one. To make a schism there must be two parties—one desiring to separate itself from the community, the other wishing to exclude their adversaries. Doubtless, there is now a party which wishes to exclude us, but we have neither the intention nor the wish to separate ourselves from the Catholic Church. We are like the nun Saurin, who in England some months ago brought her plea before the courts, not to be released from her convent, but to be protected against those who sought to expel her. We wish to remain in the Church as a lump of liberal heaven until we leave the whole, and we wish to do this without abandoning any of our rights. A schism in the Catholic Church is not so easy as it is in the little communions of the Protestants, who separate the one from the other on little points of doctrine or opinion, and who then reunite themselves so easily. No! I repeat again, we are Catholics, and we wish and intend to remain so. Perhaps we shall repeat the example of the Jansenists, who never accepted the Bull *Unigenitus*, but who, for all the rest, remained Catholics; or of the dissidents of the excommunicated Utrecht school, who were treated as heretics, but who rested nevertheless in the bosom of the Church."

I here spoke, but guardedly, of the difficulty of logic which presented itself to men who, like my interlocutor, declared that the Church was infallible, and that its infallible utterances were delivered by the voice of a General Council, but who also affirmed that, in the case of the dogma pronounced on the 18th of last July, this infallible voice had uttered a falsehood. But Dr. Döllinger skillfully put aside this point, and by a transition so adroitly made that I was convinced that a good diplomatist had been lost in him, he went on to tell me that some informal negotiations had been going on between himself and the authorities at Rome with the object of bringing about a reconciliation.

Nevertheless, when we came to speak of the dogma against which he had revolted, it was easy to see how very deeply his feelings were enlisted, and how he had imported into this question of theology political ideas. He said:—

"It is to be lamented that so little attention has been given to this subject in France. But the war there has driven the matter from men's minds. That is natural, but it is wrong." And he then went on to assign reasons for the docility with which the French clergy had accepted the dogma.

"It is not exactly true," said he, "that all the French clergy have accepted the dogma without internal protest. I have reason to know that some of them object to it; but they do not venture to make their objections known. The inferior clergy of France are wholly under the thumb of their bishops. If a curé is dismissed he has no resource, no court of appeal, no method of maintaining his rights. The Government maintains the authority of the prelates, and it is absolute."

"In Germany," he went on to say, "the bishops exercise great authority; they stretch it far—very far; but, nevertheless, the priest enjoys certain guarantees against his bishop, and is somewhat protected against his arbitrary decisions. Hence has been possible this movement, to which my name is attached. The movement has not progressed far"—with a smile—"out of 8,000 priests in Bavaria there are not 100 with me."

I asked Dr. Döllinger if there was an organised party of which he was the head, or whether the opponents of infallibility were acting without concert with each other.

"There," he replied, "you touch a very important point, and one which I should be glad to have well understood. When I speak I express only my own sentiments. But it is evident that there is a large body of people who adhere to this movement who have nothing in common with me. They wish to attack and overthrow the Catholic religion; I, devoted to that religion, seek only to save it from what seems to be an error. Nevertheless, throughout all the world there is a hatred of Ultramontanism and a recognition of the necessity of erecting a barrier against the doctrine of the personal infallibility of the Pope. If all who share this sentiment were actuated by my opinions, I could welcome them as allies; but as the great majority of them are inspired by nothing better than a hatred of all Christianity, I can have no association with them. It is certainly to be feared that the reform inside the Church will be forgotten and overwhelmed in the attack made upon the Church from without. In my case, I plant myself upon the position that I am not in conflict with the true mind of the Church, and that the Council did not express truly, in the dogma of the 18th of July, the mind of the Church. The truth is in the bosom of the Church; we must believe that, or we go adrift at once."

In the course of the conversation Dr. Döllinger repeated over and over again that he did not wish for a separation of Church and State, and that he did not think such a separation in Bavaria would be possible. He said:—

"Here the Church is very powerful, and the people almost universally regard as indispensable a close union of the schools, which are State institutions, with the Church. I do not say they are right or wrong—I state the fact."

The interview on the whole saddened me. It left on

my mind the impression that Dr. Döllinger was himself convinced that the movement he had set on foot would be soon swallowed up in the advancing wave of rationalism and scepticism. As for Dr. Döllinger himself, I should not be at all surprised to hear at any moment that he had made his submission. He is clearly ill at ease, and he is too much of a logician to fail to see that his present position is untenable. He must advance or retreat. If he were a Luther he would advance. But he derides Luther, and I fancy he is more like Lacordaire.

The following view of matters in Bavaria, given in the *Literary Churchman* by one who has recently visited that country, confirms the impressions of our correspondent, "L. T. S.," who wrote last week:—

Among thoughtful men no topic is just now more "current" than that of the Döllinger or Alt-Katholik movement throughout Germany. There are many who look upon it hopefully, seeing in it the germ of a genuinely restored Catholicity with which we ourselves may ultimately unite, and thus turn the tables upon the degenerate Catholicity of Ultramontane Romanism. It is painful to throw cold water on bright anticipations, and our feeble hope may be utterly mistaken. But it seems to us that there is yet a long journey to be traversed, and many pitfalls to be avoided, before such a consummation can be even approached. We do not profess to have any special sources of information, but a few weeks lately spent in Bavaria have led us rather to look upon the doubtful elements in the problem. Our sanguine friends dwell upon the *State-favour* which is clearly shown to Professor Döllinger and the Alt-Katholik school. Do they forget the *State-favour* exhibited towards the sixteenth-century rebellion against the Rome of that day? True, there are not now material reasons of the same kind to bribe the secular powers into favouring "Reformation" and depressing Rome. But there are abundant political reasons why the German States should regard Dr. Döllinger as an unexpected ally, fighting their battle with keener weapons than any they could forge. The same remark will apply to the popular and to the University sympathy with Döllinger. Something here, no doubt, is personal and thoroughly genuine. Not a little is, we fear, due, not to any love of Alt-Katholicity, but to an ardent desire *quodis auxilio* to have done with all Catholicity whatever. And the new and local Döllinger school, should it ever become powerful, will be much easier reckoned with than Ultramontane Rome, strong in the prestige of ages, strong in organisation, and strong in its world-wide extension.

The *Union* publishes a complete retraction by Bishop Maret, of Sura, of his pamphlet about the Council, and adds that the Pope has expressed to him the joy which this act of submission has given to His Holiness.

GREAT MEETING OF SWISS CATHOLICS.

On Tuesday and Wednesday last week upwards of 2,000 Swiss Catholics assembled in Friburg to celebrate the anniversary of the founding of the Pius Verein (an association formed for the propagation of the Roman Catholic religion), and to discuss the various religious, moral, and material questions in which they were interested. Each of the cantons of Switzerland was represented by numerous delegates. The Bernese Jura alone sent 150 members, and from Geneva, Valais, Aargau, Lucerne, St. Gall, and Tessin, the attendance both of priests and laymen was very great. At eight o'clock on Tuesday morning mass was celebrated in the Cathedral Church of St. Nicholas, which was specially decorated for the occasion. A sermon was then preached by Mgr. Marilley, the Bishop of Friburg, which produced so great an effect that the congregation showed some disposition, it is said, to break out into applause. It was intended to hold the next meeting at the Lyceum Theatre, on the facade of which appeared a large Federal cross; but the crowd of persons who wished to enter was so great, and the heat became so stifling, that it was resolved to adjourn to the courtyard of the College, where a temporary stage, ornamented with flowers, was erected, and used by the different orators as a platform from which to address the audience. M. Th. de Scherrer, president of the association, opened the meeting in a few words of welcome (in German and French) to the members present; after which he enumerated the various subjects which were to be handled at this, the thirteenth, general meeting of the society. Before commencing the discussion of any subject, however, he proposed to despatch to the Pope, by telegram, an address of sympathy and respect. The proposal was enthusiastically agreed to, and the committee at once wrote the address, which was read and approved of by the meeting. M. Gendre, in the name of the French-speaking sections of the association, gave a hearty welcome to the numerous visitors, and spoke of the gravity of the situation, of the dangers with which the Catholicism in Switzerland is menaced, and invited his hearers to unite in defending their rights by the same means as those employed by their adversaries in attacking the fundamental principles of their faith. The most important speech was, however, one made by a Capuchin monk, who is reported to have fairly taken his audience by storm. He spoke of Liberalism in the following terms:—

There is first liberty, then liberalism, and, lastly, licence. There is also pagan liberalism, heretical liberalism, and Catholic liberalism. The last is the worst of all, the Holy Father having declared it to be especially dangerous, and it is difficult to understand what it really means. Luther is the father of modern liberalism and impiety, and one of his most devoted disciples, Guizot, has followed in his footsteps by insisting that the Church should only speak to the heart and intellect, and discard altogether any appeal to physical force. Now, I unhesitatingly tell you that, in my opinion, the State is the true father of the family. The Liberals want us to bring up children by kind words

and persuasion; the Holy Scriptures, on the contrary, tell us to chastise them. Saint Francis de Sales was well whipped by his father for his first and last fault, and, so effectual was the correction, that he never forgot it. The State, in the same way, ought to employ, not argument, but the rod. Liberalism has produced assassination, ignorance, and immorality, and socialism is its natural offspring. I will cite only the two Revolutions of 1793 and 1870 as proofs of the correctness of what I assert. Stand fast, then, I beseech you, to Conservative Catholicism, and the truth shall make you free.

During the delivery of this speech, and at its conclusion, the audience expressed their approval of the sentiments enunciated by the most enthusiastic applause. A banquet followed, at which more than 1,000 guests sat down. After the health of the Pope had been given, Mgr. Marilley, in reply to the toast of the Swiss bishops, said, "No one can equal the Swiss bishops in their earnest desire to stand by their flocks and see justice done to them; and if it becomes necessary to stand in the breach, if we must pay with our lives for our devotion to the cause of truth and justice, your bishop will be the first to do so." (Loud applause.) Various other toasts followed, and the company broke up at about six o'clock in the evening.

A despatch from Solothurn, dated the 18th, says:—"At the meeting of the Old Catholic party today the programme for a revision of the Confederation proposed by the Committee of the National Council was unanimously adopted by 408 delegates, as being in the interest of religious liberty. The party has constituted itself into a Swiss association of Liberal Catholics."

THE GOVERNMENT, NONCONFORMISTS, AND THE EDUCATION ACT.

(From the *Daily News*.)

It is of no use for the Liberal party to shut its eyes to the fact that it is menaced at the present moment by a very great danger. The quarrel which began in the discussions on the Education Bill, and which it was hoped would be entirely healed by the judicious conduct of the Education Department, has broken out afresh, and threatens the party with disruption. Mr. Forster and his colleagues of the Education Department seem resolved that no effort shall be spared to work the Act in the most denominational sense. The Endowed Schools Act of 1869 was thoroughly Liberal, and all sections of the party were most cordial and hopeful in passing it. The Elementary Education Act of 1873 was a dividing rather than an uniting measure, and some of its most important provisions were forced upon the Liberal party by a combination of the official Liberals with the Conservatives. There was, however, some reason to hope that, though the Government had thus conciliated its opponents at the expense of its friends, the almost unanimous vote of its independent supporters would not be without effect on the future administration of the measure. Mr. Forster promised well, and the party trusted him. The Act was warped in a denominational sense, but the administration of it would, it was hoped, be as undenominational as possible. In this respect the expectation of the party has been entirely disappointed. In the administration of the Endowed Schools Act, the schemes prepared by the commissioners and sanctioned by the department are none of them conceived in a liberal sense. The very object of that Act was to make the government of the schools popular and unsectarian. Yet in no case do the new schemes give the popular voice any share in the appointment of trustees, and in every case the clergyman of the parish is appointed one of the governing body. In the administration of the Education Act the department not merely sanctions the resolution of many of the boards to pay school fees for the education of scholars in denominational schools, but even endeavours to force a sectarian policy on boards which declare against it. The 25th clause of the Act empowers school boards, "if they think fit," to provide for the payment of the school fees for indigent children in any elementary school. Many of the school boards, acting under the influence of denominational majorities, have used this permissive clause to fill up the denominational schools by paying for children to occupy the empty places. In this way the rates, which are collected from men of all creeds, are used for the teaching of particular creeds, and the school rate becomes a new church-rate. But in the boroughs of Portsmouth, Walsall, and Southampton, the school boards have used their discretion under the Act by declaring that they will pay fees for the education of indigent children in board schools, that is in unsectarian schools only. This policy is, however, too much in accordance with that for which the Liberal majority voted in 1870 to suit Mr. Forster and his colleagues of the Education Department. They therefore sent back the liberal bye-law for reconsideration, with the remark that "it would be unjust to deprive a parent of his right to choose the particular public elementary school to which he will send his child, because while he is compelled by these bye-laws to send his child to school, he is unable, from poverty, to pay school fees." To this specious plea for allowing sectarian teaching to be done at the public expense, the Portsmouth School Board has replied by reaffirming its bye-law and informing the officious department that "the bye-law had received the anxious consideration of the board, and that the decision had been arrived at after a full discussion of all the circumstances, as

well as the general principles affected by the section." Of course the Education Department must yield. Their Lordships of the Committee have no power whatever to force their views on a school board if the board resists. But that is not the point. The point is, that under Mr. Forster the Education Act is being worked, in the most exclusive sense, with the direct object of making it favour sectarian education.

This whole question of the payment of school fees in denominational schools is rousing agitation and disturbance all over the country. The Liberal party in all the boroughs, votes, as the Liberals in Parliament did, for a purely unsectarian use of the public money. If Mr. Forster's object were to destroy the confidence of the party in the Government, and altogether to disintegrate Mr. Gladstone's majority, he could not take a surer course than that of playing, as he is doing, into the hands of the clergy. His policy is the same in middle-class schools and the elementary schools—it is the policy of conserving the influence of the clergy in the education of the people. So pertinacious is the department in thus forcing denominationalism on the schools that in the new scheme of the commissioners for one of the largest schools of the kingdom, a number of clergy were named as *ex officio* trustees, and the proposal was only withdrawn on a legal opinion being given that no such appointment could be made. The original scheme for the resettlement of Emanuel Hospital contained a similar proportion of clerical trustees, and we pointed out their entirely unrepresentative character. But this modest attempt to sectarianise the remodelled endowed schools, is not the point on which the worst agitation and distrust are arising. It is not too much to say that Mr. Forster is forcing a new Church-rate contest on the country. We do not profess to be in sympathy with those who object to pay the school-rate because the money is to be used for sectarian teaching. Our concern is not with the grounds of the objection, but with the fact that it exists. It may be an unreasonable objection, as Mr. Gladstone for many years believed that against church-rates to be; and it is one which is largely felt, and widely acted on. What we wish to point out is that it is an objection which the votes of the Liberal party in the House of Commons have sanctioned, and for which a Liberal Government should not give occasion. It would have been perfectly easy for the Education Department to have kept the sectarianism of the school boards in check by suggesting to them that they should only pay school fees out of the ratepayers' money for children sent to the ratepayers' schools. Such a policy would have shown not only fidelity to Liberal principles, but due and proper consideration for the almost unanimous feeling of the Liberal party in the House of Commons and the general opinion of Liberals throughout the country. But Mr. Forster has taken the exactly contrary course. His rebukes are reserved for the unsectarian school boards. The only bye-laws on the subject of fees which he sends back for reconsideration are those which conform to the whole tendency of modern legislation by limiting the use of public money to purely public objects. The plea that poor men have a right that their religion should be taught to their children at the public expense, is a contradiction to all the principles of the Liberal party. But it is not the children of the really poor who are in question. It was well pointed out by Mr. Baker, the chairman of the Portsmouth School Board, that "the children of paupers are at school, and that the children who do not attend are the children of parents who are in a position to maintain them independent of relief, and in a station of life which rendered it their duty to pay for themselves." The anxiety to have these fees paid by the boards is not an anxiety for the children, but for the schools. It is a scheme for enabling the clergy to beat up recruits for their schools by the long familiar process of bribes. Under the old system the clergy or their friends paid the fees to get the children; now, thanks to Mr. Forster, they hope still to pay the fees and get the children, but to recoup themselves out of the ratepayers' pockets. The scheme is one for the perpetuation of educational pauperism in the interest of sectarian schools.

It is stated that a young Yorkshire landowner of considerable wealth and influence, who, while at Oxford, had shown a fondness for the æsthetic aspect of Anglo-Catholicism, has gone over to Rome.

The Bishop of London has given notice that he will commence the primary visitation of his diocese on Monday, the 13th of November. On Friday, the 17th, the bishop will deliver his charge.

DEATH OF CANON JELF.—Dr. Jelf expired at his residence, Christ Church, Oxford, yesterday morning after a short illness. He was elected Canon in 1839, and was Principal of King's College, London, from 1844 to 1868. He was also Sub-Almoner to the Queen.

CONVICTION FOR SWEARING.—At the Accrington Petty Sessions on Thursday, a young man, named John Parkinson, was charged with profane swearing on Sunday evening. The information was laid under the Act 19 George II., cap. 21, sec. 1, and the police-sergeant proved that the defendant "took God's name in vain," and swore three profane oaths. The magistrates fined the defendant 3s., being a shilling for each oath, ordered him to pay costs, and intimated that they had instructed the police to bring before them other offenders under this Act.

DIOCESAN SYNODS.—Active preparations are being made at Lincoln for the holding of a Diocesan Synod. The Bishop of Lincoln has summoned the whole of the clergy of his diocese, with incumbents and licensed curates, to meet at the cathedral at half-past ten on Wednesday next. The Holy Communion will be celebrated, after which, and the delivery of an address by the bishop, the whole body will adjourn to the Chapter-house, which is being fitted up for the reception of the synod. It is expected that the number of clergy present will exceed 500.

EVADING THE UNIVERSITY TESTS ABOLITION ACT.—In a letter to the *Times* of yesterday, the Hon. E. Lyulph Stanley says: "I notice in to-day's paper an advertisement of two fellowships at All Souls', on the 3rd of November next. The advertisement requires among other documents a certificate of baptism. I hope this is an oversight of the warden or of whatever college officer has furnished you with the paragraph in question, as I should hardly think that any person in a responsible position would be guilty of the illegality of demanding qualifications which are now abolished by Act of Parliament. As Jews, Quakers, Baptists, and any other persons baptized or unbaptized may stand for fellowships, the advertisement calling for the production of baptismal certificate should at once be withdrawn, as calculated to deceive. I noticed the same impropriety of form some little time ago in an advertisement by Magdalen College concerning their demiships."

THE AMERICAN IMMERSION STORY.—Dr. Goodspeed, who is at present in Ireland, sends to a Belfast paper a flat contradiction of the story which our correspondent in America copied from the papers in that country. He says:—"The story was denied in a letter from Dr. Pownall, and the papers that industriously circulated it were compelled to withdraw the romantic tale, although their allegations as to the dangerousness of baptism had gone out to do them mischief. The *Advance*, of Chicago, took back the statement of death by drowning, after quite a dissertation on the danger from baptism. Now, I have baptized a thousand persons, more or less, and many of them in rivers, yea, even in the water from which ice had been removed to make an opening, and I have never known an instance of physical indisposition arising therefrom. All the bugbear stories are concoctions of enemies, or misapprehensions of persons not acquainted with the facts."

THE SALOP CLERGY AND RELIGIOUS EDUCATION.—A remarkable fact showing the unwillingness of the clergy to dip into their own pockets for the maintenance of religious instruction, is mentioned in the Shrewsbury papers. At a quarterly meeting of the Church societies, held at Shrewsbury, it was reported that a letter of inquiry had been sent to all the clergy in the Archdeaconry of Salop, to know if they were disposed to subscribe 10s. towards the payment of an inspector in religious instruction. No replies had been received from seventy parishes; and the secretary "was sorry to say that there appeared to be great indifference on the part of the clergy to religious education," if, he might have added, they are expected to pay for it out of their own purses, but if it be charged upon the national purse, then "religious instruction" is of vital importance, and to exclude it from day-schools is to degrade the country into godlessness!—*Unitarian Herald*.

THE IRISH LOANS FOR GLEBES ACT.—It appears that the bill for facilitating the purchase of glebes for the Irish Roman Catholic clergy is not looked upon with favour by men of the school of Mr. O'Neil Daunt. In a letter to the *Nation*, he styles it the "Priests' Bribery Bill," and looks on it as an attempt on the part of Government to buy off the priests from the cause of home rule. Mr. Daunt urges the priesthood, if they wish to acquire great honours, to "keep out of the trap, and abstain from availing themselves of the insidious boon," which, though professing to be only a loan, is in reality "an advance of cash" on such advantageous terms as "to take it out of the category of ordinary loans and to invest it, except in its technical shape, with almost the advantages of a donation." The writer concludes by advising the "clergy of the Irish people" to "avoid all attempts to entrap them into pecuniary relations with a power plainly and openly inimical to the interests" of Ireland. When England affords the Irish her vital right of self-legislation, then Mr. Daunt would allow the Irish clergy to accept the Government offer.

STRANGE PROCEEDINGS AT A CEMETERY.—The Portsea Burial Board had before them, at their meeting on Wednesday evening, two complaints of an extraordinary character. On Sunday last the wife of a man named Ellis was to be buried in the cemetery; but on the arrival of the corpse the curate of the parish (the Rev. E. Sullivan), who was to officiate, refused to allow it to be taken into the church, but insisted on the whole of the service being read at the grave. Ellis objected, and as both parties remained inexorable, the curate left the cemetery, and the body remained unburied till Tuesday afternoon, when the chaplain of the workhouse performed the ceremony. After the funeral of Mrs. Ellis on Sunday, there was to be another, in connection with which Mr. B. C. Miller, a town councillor, was the undertaker. As the Rev. Mr. Sullivan refused to admit the body in this case to the church, Mr. Miller read a portion of the service himself, and the interment took place, the undertaker alleging that the body being much decomposed, it was absolutely necessary that it should be buried at once. Information has been

forwarded to the Bishop of Winchester, and the case is also to come before the magistrates next week.

ECCLESIASTICAL UNION IN AUSTRALIA.—The Sydney correspondent of the *Times* thus writes:—"The debate on the Disestablishment of the English Church has created much interest. Timid Churchmen clasp their hands in nervous apprehension, and scarcely know which way to turn between the terrible Pope on the one hand and the terrible Nonconformist on the other. Bolder men view the parties ranged on either side with a critical eye, and give the opponents of Establishment ten years in which to complete their work. That freedom and equality will be established very few doubt, whatever may be their predilections. Here disestablishment is an accomplished fact, and gradually are to be perceived indications of an amicable spirit springing up between the brethren whose aim is to worship the same Father in spirit and in truth, and in the manner most accordant with that Father's will. What would the intense members of the Low Church say to the state of things indicated by a paragraph I yesterday saw in a provincial paper. It was to the effect that the Presbyterian, Episcopalian, and Wesleyan clergymen in a certain town exchange pulpits once a month, and that this is done by the knowledge and sanction of the Bishop of Bathurst. This is the first instance of the wholesome fraternity I have seen; but it is an example that will speedily bear fruit. It is precisely the sort of thing that must be looked for in England, but which the English clergy as a body fail to contemplate with composure. In this matter of unity the sheep are further advanced than their shepherds."

CATHOLICISM IN SYRIA.—The *Tablet* tells a remarkable and singular story, of which the present editor had previously heard something by a private correspondence, of a spontaneous revival of Catholicism in Syria—spontaneous, we mean, in the sense that it was not due to the initiation of missionaries, but sprang up, not, according to the account given, without the aid of miracle—among a Mussulman sect in Damascus. It is asserted that in 1869, some forty Shadili Moslems, who meet for prayer in the southern suburb of Damascus, and who for two years had been haunted by doubts whether their faith was the true one, met for their usual prayer, and after prolonged devotion fell into a trance, in which each separately saw our Lord, and were assured that He was their God. After praying for further guidance, they had a similar vision of an old man in a long white beard, and dressed in a coarse serge garment, who, holding a lighted taper, glided before them, and said, "Let those who want truth follow me." They hunted, it is said, in Damascus for this teacher assigned to them during three months, when they found him in the superior of a monastery of Spanish Franciscans, Fray Emanuel Forner, who received them into the Church and taught them its creed. The story of the persecutions they had to undergo from the Mussulman Government and of a fresh miracle—exceedingly like that which rescued Peter, and also Paul and Silas, from prison—is added; indeed, the whole narrative is curiously like a repetition of bits of the Acts. Whatever may be the truth about the asserted miracles, the subsequent persecutions seem to be historical enough; nor, all marvel apart, would it be otherwise than a very remarkable history, if it turn out, as it seems likely to do, that the movement really began spontaneously in the hearts of a company of Mussulmans who had no knowledge of Christianity.—*Spectator*.

A SCHOOL BOARD DIFFICULTY.—At the meeting of the Bristol School Board on Friday, the chairman said that a letter had been received from the Education Department dated the 26th of August, stating that a protest had been received from the Rev. Canon Randall with reference to the proviso at the end of bye-law No. 4, and asking for a clear explanation of the bearing of the bye-law, and whether it applied to schools provided by the board only. A committee was at the time sitting, and the letter being laid before them they replied that the proviso at the end of bye-law No. 4 applied to schools other than board schools, as, in the case of board schools, the fees would be remitted, not paid by the board. The Rev. Canon Randall explained the reason for forwarding the protest referred to, observing that he considered the refusal to pay for the child if he had attended less than five times in a week was prejudicial to education, that it unfairly pressed upon the ratepayers, and was unjust towards the parents. A lengthened discussion ensued, in the course of which the Rev. J. W. Caldicott observed that the real point in dispute appeared to be that there was a certain amount of jealousy on the part of managers of existing schools, who were afraid that if good school board schools were provided the chances would be that their own schools, in which they naturally and rightly felt much interest, would be damaged. He did not for a moment mean to say that that was the motive actuating Mr. Randall in his opposition. Whether such a proviso was for the good of existing schools or not, it was the duty of that board to see that every child of a certain age went to school. The matter was discussed at considerable length, Canon Randall, Mr. Turner, and Mr. W. P. Baker contending that non-board schools were placed at a disadvantage as compared with board schools, and Mr. H. Thomas, Mr. Lawes, and Dr. Gotch arguing that the board schools would be under their management, and they would have power to enforce education in them, whilst they would have no control

over non-board schools, except by some such proviso as that appended to bye-law No. 4. Ultimately Mr. H. Thomas moved that a reply be sent to the Education Department to the effect that Clause 4 in the bye-laws was framed with the intention of securing the co-operation of the managers of non-board schools in obtaining efficient attendance on the part of children whose fees were paid by the board in consequence of the poverty of the parents; that there was no purpose on the part of the board to place one class of schools at a disadvantage, and trusted that the clause would receive the sanction of the department. Mr. Alsop seconded the proposition, observing that it was a ratepayers' question; that they would have to pay the money, and the board ought to see that they obtained what they paid for. Mr. W. P. Baker moved as an amendment that in the opinion of the board the provision of Clause 4 placed the non-board schools at a disadvantage. Mr. Turner seconded the amendment, which, on being put to the meeting, was negatived by eight votes to three, and the motion was carried.

Religious and Denominational News.

LONDON MISSIONARY SOCIETY.

The annual meeting of the Birmingham Auxiliary of the London Missionary Society was held on Wednesday evening in the Town Hall. The Mayor presided, and a number of ministers of the town and neighbourhood and influential laymen were on the platform. After the reading of the report, the CHAIRMAN spoke of the great work carried on by the society, and expressed his great regret at the absence of the veteran missionary, the Rev. Robert Moffat. He had looked over the report; and they might well sing a song of triumph, for the work was progressing rapidly and getting into more manageable shape, with more hope for the future. The income was increasing, and though the expenditure during the past year was larger than usual, it had been met, with a very trifling exception. There was no occasion for despondency, but rather for encouragement.

The Rev. THOMAS ANTHONY followed, and the Rev. GEORGE TURNER (missionary from Samoa), then addressed the meeting. He was glad that on the seventy-seventh anniversary that association gave no indications of weakness or dissolution. It was now thirty-one years since he went out as a missionary in connection with this society. He had edited a complete Bible in the Samoan language, the combined work of fifteen different missionaries, carried on for twenty years, and he was glad here to be able to say a word in favour of the British and Foreign Bible Society. The natives paid for their own Bibles. They regarded the books more if they paid for them, and at the same time it was a very important means of developing the resources of the islands without interfering with the missions. At the early stage of the missions the natives had never seen anything like an English trader or a coin. The missionaries could only receive what the natives could give—cocoa-nut oil and arrowroot. Weighing and selling these articles was a very unpleasant work, and exposed the missionaries to the charge of trading for grain, whereas everything was fully accounted for. (Hear, hear.) They were now in better circumstances. They had many local traders, and they had a money currency, and the subscriptions given to the Bible Society, amounting to between 3,000*l.* and 4,000*l.*, represents some 5,000*l.* or 6,000*l.* in native produce passed into the stores of the merchant. Were it not for the missionaries, these merchants might shut their shops to-morrow; nothing would remain but a little traffic in powder and shot, spirits, and tobacco, and this would be carried on amidst treachery and bloodshed. (Hear, hear.) The natives wish to appear as they see other people appear, and this induces a large trade. Sir Samuel Baker had stated that trade was required to stir up in savage breasts new ambitions and new ideas, and so create a want. Did Sir Samuel not see that the missionaries could create a want as well as the trader? Was not the opening of churches and schools the creation of a want, and was not inducing a desire for knowledge the creation of a glorious want? He maintained that it was rather the philanthropic missionary in many instances than the trader, who induced the wants so necessary to plant in the minds of the natives. But, if they would let both go hand in hand, they would form a powerful alliance to raise people from ignorance to civilisation and Christianity. Gathering up the secular results of their missions, he maintained that the foreign merchants ought to look upon missions with the profoundest respect, as being the main cause of their gains, and they were bound, in all fairness, to appropriate some portion of their annual gains to the missionary cause; and he could assure them that it would be a most wise investment. (Hear, hear.) But he had far grander results to tell them of. He believed there were now five thousand of these Samoans in heaven, and he believed there were at least five thousand more who had found peace with God. (Hear, hear.) Would that the men who spoke against missions knew what they were talking about, for their incoherent revilings were as absurd as it would be for a blind man to attempt to describe or denounce the colours of the rainbow. (Hear, hear.) He was glad to be able to tell the meeting that in the field he was speaking of their agencies were increasing. He did not think there was a single house on any island in the group that did not contain a copy of the Bible, and many

of them more than one—(Hear, hear.)—besides copies of the literature distributed by that excellent agency the Religious Tract Society. He had been connected with the native agency since its commencement—seventeen years ago. They had now eighty-six young men in the institution; they did all they could to economise the funds of the society, and now they owned 120 acres of land—(Hear, hear.)—apportioned out to the students.

The Rev. E. A. WAREHAM (from India) then addressed the meeting. Some people said, "What are you doing in India? You have been established fifty-one years there; what can you show as the result of your labours?" He replied, "We can show churches formed, schools established, native ministry promoted, and we can show men labouring for Christ, of whom we have made converts." (Hear, hear.) He defended the system of schools they had in India as the only means by which, on account of caste, they could reach the educated young men of the land—"Young India." The spirit of these young men was strangely antagonistic to Christianity. Their leaning was to infidelity; they had no faith in their own religion, and he thought it was a hopeful sign to see breaking up the conservatism of India which had been stereotyped for thousands of years. The converts to Christianity had come from the lowest caste of natives, but he did not see why they should now confine their preaching to this caste. He believed if they could touch the higher castes, they might, by the grace of God, get a race of men who would influence their country, and be a power for carrying the Gospel to their countrymen. (Hear, hear.) He believed India must be influenced downwards from the upper classes, and not upwards. He had often tried to influence these young men, and he found that, though they would not listen to him in the streets, they would readily attend the lectures which were given. The speaker told of the difficulties of the "caste" system, and what a block it was to the conversion of Hindoos. He expressed his surprise that Baboo Keshub Chunder Sen, the great apostle of the Brahmin Somaj, should have been so enthusiastically received in England. It seemed as if English Christians thought they were to receive a fresh Christianity from him, whereas all his ideas were entirely Western and not Eastern, all his liberal ideas came from the New Testament, and yet he would not acknowledge it. (Hear, hear.) He believed educated India was wakening from the sleep of centuries, and a movement had commenced which would produce a huge change in the condition of the people of the country.

The Rev. J. MULLENS, D.D., who was received with loud applause, said: While highly appreciating the reception with which he had met, there was a belief in his mind that missionary work was not sufficiently appreciated. There were two causes which, in his judgment, might operate to produce this result. On the one hand, it was difficult for any one who did not live in a country to understand all its associations and relations, and, on the other hand, the amount of opposition which they had to undergo could not be easily understood. The principal and pure object of a missionary was the redemption of man from sin; and from the efforts of missionaries in East India and Madagascar—Moffat especially, whose absence they regretted—great results might be anticipated.

Mr. R. W. DALE, M.A. (who was received with cheering again and again renewed), proposed a vote of thanks to the Mayor for kindly granting the use of the hall, and for the admirable manner in which he had presided at the meeting. He was perfectly certain of this, that if the Church of the Lord Jesus Christ in their days was to manifest the same missionary enthusiasm that was manifested by their fathers, that enthusiasm could be kindled only by considering the matter in the light of the invisible and eternal world, with which it had the most intimate relations. He believed they had somewhat injured themselves as well as degraded the dignity of their cause, by attempting to reply on mere secular grounds to those who raised objections to the work in which they were engaged. He felt, with the previous speaker, that it was precisely on that side on which objections were urged that their work admitted of the most satisfactory justification. If it were not by missions, by what means was civilised Europe promoting the civilisation of other countries? If missions were doing nothing to rescue from degradation those races which had drifted out of the Western civilisation, by whom were they being raised? They could point to race after race that had been raised from the lowest condition of barbarism as the result of the work even of some seventy or eighty years. But in that great enterprise it was not for them to spend their time in attempting to show what great incidental and temporal advantages followed the work to which the Lord Jesus Christ had called them. They engaged in that work for this supreme end—to rescue from sin and from eternal destruction the nations of the earth; and if they could do that they were well and abundantly satisfied. They were told that it cost a great deal more money to convert a very few people. Cost a great deal of money! Aye, it cost very much more than those who urged this objection seemed to remember. It cost martyrdom; it cost protracted and heart-breaking toil on the part of multitudes of the most saintly men and women the world had ever known. It cost humiliation and shame, the degradation and death of the Son of God to save a single soul; and they were impatient when they were told that it cost a few miserable pounds to secure the application of the Gospel to those whom He came to save.

Their great business was to stand by the object for which the work was commenced by Jesus Christ—the restoration of man to God, and the reconciliation of earth to heaven. When the success of their work was impeached, and the expediency of it criticised, they had only one reply:—"The heart of God is set upon bringing the world home to Himself, and, God helping us, we will try to do it." (Applause.) Then he could not help thinking that those who impeached their success, and complained of the slight and tardy fruits of their work, were strangely impatient, and showed great ignorance of the intelligence and heart of man. They had not brought India to Christ yet! Perfectly true. There was a large class in this country born to pauperism, crime, and misery, propagating themselves year after year, imperilling the State. How long would they take before they brought them to live a good and decent life? They had law, and a thousand social institutions and the great traditions of a glorious nation to help them; a thousand philanthropic hearts were interested in the work of rescuing from wretchedness, ignorance, and vice, a vast proportion of their fellow-countrymen; and yet they said that the problem baffled their intellects. If they, with the whole nation against vice and crime and ignorance of a single class, were baffled, and their success was delayed, how could they wonder that the friends of missions found that they had to wait for the harvest on which their hearts were set on the restoration of whole nations to the purity of God?

The resolution was seconded and carried with acclamation, and the large audience then dispersed.

PROPOSED MISSIONARY COLLEGE IN AFRICA.

The annual breakfast of the Birmingham Auxiliary of the London Missionary Society, at Lovegrove's Hotel, on Thursday morning, was one of the most memorable and encouraging which has taken place for several years. The Rev. Robert Moffat was again unable to be present, owing to indisposition, but the parent society was very ably represented by the Rev. W. Fairbrother, home secretary, the Rev. Dr. Mullens, foreign secretary, and the Rev. Dr. Turner. Mr. R. W. Dale, M.A., presided, and he was supported right and left by all the other Independent and several other ministers of the town and neighbourhood.

The Rev. G. B. JOHNSON made an interesting proposition, in which he said he was the mouthpiece of Mr. Robert Hudson, who had suggested the immediate establishment of a Moffat College for the training of native preachers and schoolmasters in South Africa, to commemorate the self-denying and successful fifty-five years' labour of the Rev. Robert Moffat in that part of the world. He offered ten per cent. on any amount which might be raised by the Birmingham Auxiliary in aid of the movement. Mr. Avery, to whom he (Mr. Johnson) had since mentioned the subject, had offered to give another ten per cent., and Mr. Warden and Mrs. Kemp each promised 100*l.* They also conferred with Dr. Mullens on the subject, and he assured them that this was the very thing that Mr. Moffat had set his own heart upon, and which was needed more than anything else in South Africa, in the judgment of the missionaries there, and of the directors of the society at home. So that nothing could be more timely than the suggestion which had thus come before them. The proposition most likely would be to have an institution for the training of native schoolmasters and preachers at Kuruman, or some other locality. He accepted the responsibility of naming the project with a mingled feeling; but he could say that in all his life he had never seen a Christian project so commenced and so taken up as he had seen this—with a spontaneous promptness and gladness of heart, and, as he believed, with an evidence of spiritual appreciation of the greatness of the work which they should be able to achieve. He could not but speak of it with the most intense thankfulness. He had long felt that the columns of the missionary report, telling them of the contributions of the native churches, shone with a lustre all their own. He had been delighted to see the large amounts of money reported year by year, bearing high testimony to the devotion and loyalty of the Christian churches in different parts of the world. But there was a column which had become far more prominent, the lustre of which far surpassed the others, and that was the increased number of native ministers and ordained pastors. No man could have such a tabulated statement before him without feeling a fulness of interest in them which nothing else could excite. They were all very glad to hear of missionaries being sent out to this or the other place; but it was matter of far higher satisfaction when their churches had grown in such a manner that they could be left in charge of the native pastors. (Cheers.) Mr. Johnson concluded by moving—

That this meeting has heard with the deepest satisfaction and joy the proposal to erect a college in South Africa for the training of the native ministry, with which college shall appear the name of Moffat, in commemoration of a life devoted to the missionary work in South Africa. This meeting heartily appreciates the liberality and ability manifested by the proposer and others, and pledges itself to use its utmost efforts to obtain a sum of 1,000*l.* (Cheers.)

Mr. HENRY MANTON seconded the resolution, saying he considered it an honour to anyone to suggest or to take part in an enterprise of this kind.

Dr. MULLENS was very glad to hear the project which Mr. Johnson had set before the meeting in so clear and admirable a manner. He could assure all their friends in Birmingham that it would meet with the most hearty approbation of the directors

of the society. Such a project was suggested among the brethren of the Bechuana mission, north of the Orange River, three years ago. For want of such an institution they had been unable to raise up a class of native ministers and schoolmasters. No one had advocated it with greater earnestness than his old friend Mr. Philip. In the churches in the neighbourhood of Kuruman, they had many thousand members of churches; and the station beyond, in charge of Mr. Mackenzie, had begun to show fruit. He would now refer to the Chinese mission, which was in a somewhat perilous position; not so far as the brethren were concerned, for a nobler or more earnest band than they had at the present moment, it was impossible to see. He referred specially to Dr. Legge, Mr. A. Stranack, Mr. Muirhead, and Mr. Edwards. The difficulties had arisen from the Chinese themselves. They were not a new or a barbarous people. They were devotedly attached to ancient literature, civilisations, and systems of philosophy and religion. The system of Confucius, their great sage, was revered by old and young throughout all the empire. One of the great elements of that system was the profound affection they were taught to cherish towards their parents, which feeling was thoroughly moulded into the whole institutions of the empire, extending from the family upwards to the municipality and government. That regard to their ancestors constituted a great difficulty in the way of the progress of the Gospel. It was the hardest thing in the world for the Chinese convert to break away from the traditions of his ancestors, or cease from the worship of the ancestral tablet which recorded the names and virtues of those ancestors, and illustrated the reverence with which they were to be regarded. Every home contained one or more of those tablets, but the Christian converts were taught to regard them as idolatrous, and to put them away. The Chinese Government were now feeling the pressure which was brought to bear on their customs and institutions by their intercourse with the Western world. The people were sordid, money-loving, and were prepared to resort to any scheme of chicanery whereby they could obtain a larger share of this world's goods than their neighbours, therefore they would not forego their intercourse with the foreign merchants. The keenest competition was carried on in exchanging their products with the European and American merchants. The Government, however, wished to put a summary stop to the intercourse with the disagreeable nations of other parts of the world. They had at last arrived at a crisis in the history of that empire; they felt their institutions had been vilified, and they were determined to stand by them, and put a stop to the influence of this foreign trade. What had chiefly provoked this hostility was the objectionable manner in which the French priests in China had pressed their interference on behalf of the converts in the interior provinces, and as far west as the great mountains and glaciers of Sze-chulu. There were a great many Roman Catholic converts, and the several bishops were put under the protection of the French Minister, and the way in which they interfered with the local mandarins and government excited their thorough opposition and resentment. A few months ago they were all startled by the appearance in the newspapers of a telegram stating that at Shanghai a circular had been issued by the Chinese Government, laying the strongest possible restrictions upon the teaching of Christianity in China, and upon its profession by the subjects of the Chinese Empire. This circular was really prepared, and with considerable difficulty a copy was procured by the foreign ambassadors and transmitted to Paris. All that the telegram indicated, and a great deal more, was contained in the circular. He did not know what the Western Government would have to do with it. For a long time past the Chinese Government had been preparing for war, having their land and naval forces drilled by European officers and getting machinery from Europe and America. They were looking forward at some time or other to a renewal of the struggle with the Western nations. Much as those strifes have been overruled by Providence for the extension of the kingdom of Christ, such a renewal of the struggle was to be deprecated. The speaker referred to the dreadful massacre at Tientsin in June last year, and the way in which a riotous spirit had been encouraged in the mob, beyond the control even of the Government itself. It was hoped that the result would be at least to frighten all foreigners out of the empire. This had been actually expressed by Changhow, who was now in London. Of course they knew very well that Englishmen, Frenchmen, and Americans would not thus be frightened out of the lucrative trade they were now carrying on with that empire; but much concern was naturally felt for the safety of their brethren in the northern provinces, who were isolated from intercourse with Europe during the winter months. Happily, they succeeded in staving off the danger during the last winter. He concluded by eulogising the fidelity and wisdom with which their brethren had acted during the crisis, and by expressing the hope that God would so control events in the future as to lead to increased facilities for preaching the Gospel and carrying to the many hundred millions of China the message of love and mercy which was preached by the lips of Christ, and received its motive power and strength by His death upon the cross for the sins of the whole world. (Cheers.)

The Rev. Dr. TURNER expressed his high gratification at hearing of the project to start a Moffat College in South Africa; for which they would

have to raise 10,000*l.* rather than 5,000*l.*, in order that it might be established on a proper basis, inasmuch as the native students brought with them their wives and families, all of whom had to be provided for. He gave some terrible details of the system of kidnapping that had been practised by the Peruvian Government in the South Sea Islands; of the deceit and barbarities practised on the natives, at least 900 of whom had been stolen from the outlying stations of the London Missionary Society, and ten times as many from the other islands of the group; the largest portion of them had been swept into eternity during the passage, or by sickness brought on by the change of climate, upon their landing in Peru. He was ashamed to say that some of this kidnapping had been carried on under the British flag, in order to supply the labour market of Queensland. Three weeks ago it was brought under the notice of the House of Lords, and would be again discussed on the re-assembling of Parliament; but he was thankful at least to be able to say that the new Governor who was going to Queensland had undertaken that none of the natives should be taken from the islands without their full consent, without knowing what they were going to do, and what they were to receive for it. They required no more, but they demanded no less.

Before the close of the meeting it was announced that 600*l.* had been promised in Birmingham towards the Moffat College.

The open-air services on the steps of the Royal Exchange will be brought to a close next Sunday afternoon, when Mr. Orsman's Golden-lane choral classes will lead the singing.

THE BAPTIST UNION, it will be seen, is to hold its autumn session next week at Northampton. On Monday evening the Rev. Dr. Brock will preach a sermon at the preparatory service. Tuesday will be devoted to conferences and meetings on missions. On Wednesday the chairman for the year, the Rev. C. M. Birrell, of Liverpool, will deliver an address, and the report of the committee will be read, and there will be meetings of the subscribers to the "Sustentation Fund" and the "Educational Board." A paper will be read by S. R. Pattison, Esq., on a "Board of Arbitration." On Thursday, a paper will be read by Rev. S. G. Green, D.D., president of Rawdon College, on "Education for the Ministry." On the same day there will be a public meeting and evangelistic services, and on both Wednesday and Thursday a public dinner and tea.

HALIFAX.—The corner-stone of a new General Baptist Chapel, to be a branch of the North Parade (Halifax) Baptists, and situate on a piece of ground at the top of Lee Bank, in the township of Ovenden, was laid by Mr. James Malcolm Bowman, of Halifax, on Saturday afternoon, in the presence of a large assembly. The building will be in the Gothic style of architecture. Internally there will be class-rooms at each end, lecture-room, and galleries over them, affording ample accommodation for the scholars and teachers attending the school, as also for the congregation. The building will be 77 feet by 45 feet, and the cost, including the land and furnishing, will be 1,500*l.* The architect is Mr. T. Horsfield, of Halifax. After the usual ceremony connected with the stone-laying was concluded, a meeting was held in the old school-room, when several addresses were delivered. About 400*l.* of the above sum has already been promised or subscribed.

WEST HARTLEPOOL.—The ceremony of laying the first stone of a new and handsome Wesleyan Chapel at West Hartlepool, in Cambridge-terrace, was performed on Wednesday afternoon, in the presence of a numerous assemblage of spectators, by Mr. J. W. Pease, M.P., of Hutton Hall. In the course of the proceedings the hon. gentleman said, the rapidly extending and prosperous character of the district caused an ever-increasing demand for additional church and chapel accommodation, and for educational facilities of every kind—either elementary, middle-class, or University—all of which exercised an important influence upon the morals of the people; and he could not forego an expression of his sincere satisfaction to know that the present scheme also embraced a school. At the same time it must not be forgotten for a moment that religion was the paramount consideration, and therefore he could not forbear from extolling the objects which the promoters of that chapel had in view, adding that he regarded the movement as a tribute to the virtue of the rapidly extending voluntary principle. He incidentally referred to the removal of the University tests, by which means the various seats of learning and their sterling privileges had been thrown open to men of all shades of religious opinion. It was to voluntary effort that they must attribute the real progress of this country, not alone in its effect upon the established form of religion known as the State Church, but also upon the different Christian Churches which are united under the same fundamental and evangelical principles, each taking a line of its own, but each keeping the great pole-star of Christian faith in sight, and all engaged, though in different ways, in accomplishing a work destined to regenerate mankind and prove a blessing to the nation at large.—*Newcastle Chronicle.*

COW-CROSS MISSION.—On Thursday night there was a large gathering of men, women, and children at the Mission-house in White Horse-alley, Cow-cross-street, near Smithfield, who were invited by public placard to take part in a reopening service in connection with the mission; and the announcement that "Ned" Wright, amongst others, would address the meeting, drew together a large gather-

ing. "Ned," however, failed to put in an appearance, from some unavoidable cause; but the meeting was held, and passed off satisfactorily. It may be stated that the Cow-cross Mission is pursuing a good and holy and charitable work. During the present opening week no less than 200 free teas have been nightly provided for the very poor of the locality, and Mr. William Catlin, the missionary, is to be highly commended for his labours. The mission-hall, in which these gatherings take place, is a building of no mean pretensions, and last night it presented a cheerful and even snug appearance. It is a well-lighted, clean, and capably-ventilated apartment, and around the walls Scriptural texts and pictures were hung in profusion. Attached to the hall is an adjoining house, formerly a public-house called the White Hart, which has been handed over by the freeholder, Mr. Chubb, to Mr. Catlin to assist him in carrying on his good work, and the several floors are converted into a soup-kitchen, an infant-school, and a nursery for infants. We are told that last winter 800 quarts of soup were weekly distributed to the poor, and that during the same period 12,000 dinners were given to poor and destitute children. Mr. Catlin is a thoroughly unsectarian preacher, unconnected with any party or denomination. In connection with the mission there is a Christmas club, where the poor can "pay what you like and have what you please," as well as a savings-bank, which pays the depositor one penny in the shilling interest.—*Daily News.*

OSWESTRY.—The ceremony of laying the foundation stone of a new Independent church at Oswestry took place on Thursday afternoon. Additional interest was lent to the proceedings by the circumstance that the occasion marked the 209th festival of the foundation of the church. The Rev. T. Gasquoine, B.A., pastor, stated the origin of the church, and gave an interesting account of its history. He observed that the Sunday-school was established in 1781, almost at the same time as, if not before, the establishment of Sunday-schools by Robert Raikes. Mr. Thomas Minshall, deacon, followed in an equally interesting speech. A silver trowel and handsome mallet having been handed to Sir James Watts, of Abney Hall, Cheshire, that gentleman duly laid the stone. In the cavity under the stone there was placed a bottle, hermetically sealed, containing copies of the *Oswestry Advertiser* of September 6; the *Nonconformist* of August 31; the *English Independent* of September 1; the *Manchester Examiner and Times* of September 1; the *Old Chapel Manual* for the year 1870; a shilling of this year's coinage, and a piece of parchment bearing information relative to the church. Sir James Watts and the Rev. P. W. Darnon briefly addressed the assembly. The sums placed upon the stone (exclusive of a donation to be given by Sir James Watts) amounted to 70*l.* 10*s.* At seven o'clock a service for Divine worship was held at the old chapel. The devotional service was conducted by the Rev. F. P. Brown, of Wrexham, and the sermon was preached by the Rev. James Baldwin Brown, B.A., of London. The new building will be in the Gothic style—the early decorated. Accommodation will be provided for eight hundred persons when the building is completed, and provision will be made in the class-rooms for about 220 children. The estimated cost is as follows:—For the new building and the alteration of the old chapel into schoolrooms and class-rooms, 3,157*l.*; cost of site, in addition to land previously possessed, 600*l.*; tower and spire, if completed, 442*l.*; total, 4,199*l.* To which has to be added the cost of the enclosing, lighting, warming, architect's commission, &c., no doubt much nearer 5,000*l.* than 4,000*l.* altogether. About half the sum has been raised.

THE BAPTIST UNION OF WALES.—The fifth annual meeting of this union was held this year at Cefnmaur, Denbigh, on the 22nd and 23rd of last month. There was a good gathering of brethren, both lay and ministerial, from various parts of the Principality, especially from the North, as the meeting was held in that quarter. Tuesday was devoted chiefly to matters pertaining to the building fund. In the evening of the day several sermons were preached in six of the nearest chapels by ten or twelve ministers. The annual sermons were delivered by the Revs. H. Morgan, Dolgelly, and T. Lewis, Carmarthen. Wednesday, at ten o'clock, the business of the union commenced, when a very suitable address was given (not read) by the Rev. J. Robinson, the chairman of the union for the year. The report of the union was read by the two secretaries—the Rev. J. R. Williams and the Rev. E. Jones, Ruthin. There are in Wales eleven associations, nine of them being Welsh and two English, which include 620 churches, 594 ministers and assistant-ministers, 59,211 members, and 54,088 Sunday-scholars. The increase of members during the year has been 794. On the afternoon of the second day, there was a large committee of the union, at which various resolutions were discussed and passed, and a paper was read by the Rev. H. Jones, M.A., Llangollen, upon "The best mode of securing individual effort and co-operation with religion." After this an address was given by Mr. Ll. Jenkins, upon "The poor of our churches, and our duty towards them." Several brethren spoke to this subject. In the evening of the same day there was a large public meeting of brethren, in which speeches were delivered as follows—"The prayer-meeting," by the Rev. E. Jones, Ruthin; and further remarks were offered by the Revs. T. Lewis and N. Thomas, Cardiff. "The Sabbath School," by Mr. G. J. Simon, Ruthin. Further remarks were made by the Rev. E. Roberts, Ponty-

pridd, and E. G. Price, Esq., Aberdare. Then several brethren spoke upon the "Aged Baptist Ministers Society," which is to be commenced on January 1, 1872, and there is every probability of its being a success. After this the Rev. B. Williams, Pembury, opened to the meeting the plan about to be adopted to assist in building new chapels, as well as to pay off various old debts now pressing upon many churches.

HORNSEY-ROAD.—Services in connection with the third anniversary of the mission at Holloway Gospel Hall, Hornsey-road, were held last week. There were special religious services on Sunday, Tuesday, and Wednesday last week. On Thursday evening last, a tea and public meeting was held in the hall, which was crowded. After tea the Rev. J. Thain Davidson took the chair. It was stated that in addition to the ordinary and regular services, a midnight service was held on the closing night of 1870, and also special children's services on Wednesday evenings, during the winter months. Open-air meetings had likewise been held in Andover-road, Tottenham-road, Bowman's-buildings, and Dillon-place. A large number of tracts and other similar publications had also been distributed. The very poor had been assisted and encouraged by means of free teas, &c., and in other ways that were suggested to the conductors of the mission as likely to prove attractive to the people. The services rendered by the conductors were entirely gratuitous, the outlay being confined to the current expenses of keeping the hall open. The report bore testimony to the unwearied exertions of Mr. Forbes, who, alone and unaided, opened this place in faith, and who had ever since continued to hold himself responsible for all claims in connection with it. The debt due upon the mission amounted to about 40*l*. Mr. Forbes having made a few remarks supplementary to the report, the chairman delivered an earnest address, in which he dwelt upon the usefulness and importance of such missions as the Holloway Gospel Hall, and concluded by urging his hearers to do what they could to promote the extension of the Redeemer's kingdom. Mr. Lewis (solicitor), in moving the adoption of the report, took occasion to say how glad he was to see mission rooms, similar to that in which they were assembled, increasing in numbers and in usefulness. He then took the word "Now" as the foundation for his address, dwelling at some length on the danger of procrastination in respect to religious decision. Mr. James E. Mathieson (banker), in seconding the adoption of the report, mentioned that he carried on a mission work in his own neighbourhood, which had been a great success. Brief addresses were also given by Messrs. Macmillan, Mummery, and Forbes, and the meeting was brought to a close by singing the doxology.

NEW CONGREGATIONAL CHURCH AT KIRKDALE.—The memorial-stone of a new Congregational church was laid at Kirkdale on Tuesday last week. The building, which is partly erected, is at the corner of Orwell-road and Medlock-street, Westminster-road, and is in the midst of a large population, which is rapidly increasing, in consequence of many new streets being added, and the houses inhabited almost as soon as they are erected. The congregation by whom the church is erected formerly worshipped in Claremont Chapel. Their number increasing, the necessity of greater accommodation became apparent, and the present new church was determined upon. The land upon which it is to be erected is leasehold under the Earl of Derby, and was purchased for about 600*l*. The conditions upon which the land is granted are most liberal, and his lordship, in addition, gave a subscription towards the building fund of the church. The church, when complete, will cost about 5,500*l*, towards which about 3,500*l*. has already been promised, leaving 2,000*l*. yet to be raised. It is designed to accommodate 850 worshippers. The building also contains a schoolroom, a lecture-room, a class-room, infant-school, vestry, and deacons' vestry. The weather being fine, a large number of persons assembled to witness the ceremony of laying the memorial-stone, which was performed by Mr. Isaac Oliver Jones, a gentleman who was connected with Claremont Chapel for a number of years, and who has laboured zealously and earnestly the whole of his life in promoting the interests of religion in the locality and in the community generally. There was a large attendance of ministers of the different denominations. After the customary devotions, the Rev. John Kelly, the senior minister in the locality, delivered an address on Congregationalism, towards the close of which he said that the signs of the times plainly showed that there was an increasing resolve that the advantages which the secular government had conferred upon the Established body should soon be abandoned. Such a step as that he considered would be attended with manifold benefits, of which the Established Church would have the largest share. (Applause.) Mr. J. J. Stitt, then in the name of the committee presented a handsome trowel to Mr. Jones, who delivered an appropriate address, and proceeded to lay the memorial stone, which is placed over one of the principal entrances to the church. The stone having been declared well and truly laid, addresses were delivered by the Revs. T. M'Pherson, J. Jones, and W. M. Taylor; after which the proceedings were brought to a close by the benediction being pronounced by the Rev. R. W. Thompson. In the evening a tea-meeting was held in St. Mary's school-room, and was followed by a public meeting, at which addresses were delivered by the chairman, Mr. C. R. Hall—who dwelt upon the duties and responsibilities attaching to church-membership,

and urged the importance of unity and co-operation among all denominations of Christians—by the Rev. Mr. Wallace, the pastor of the congregation, Mr. William Crosfield, the Rev. Mr. Davies, Mr. Hall, jun., Mr. I. O. Jones, the Rev. C. Brewster, Dr. Fisher, and others.

Correspondence.

THE LAND QUESTION.

To the Editor of the Nonconformist.

SIR,—As a practical comment on some observations of mine on the Land question, I submit to you the following facts:—Twenty acres of first-class building land was sold at Scarborough this week for 15,600*l*. The price for the available land was more than 1,000*l*. per acre, as a portion was necessarily lost adjoining the sea. This property has for many years been in the legal possession of a lunatic, and could not be brought into the market. All addition or improvement at the best part of Scarborough has been stopped for this long period, as no communication could be had with land beyond this twenty acres. The agricultural value might be 5*l*. an acre to let, or 150*l*. an acre to sell; 100,000*l*. perhaps may now be expended in building, so I will not attempt to estimate the public loss during the life of the late possessor, who was not in the smallest degree benefited by such loss. My proposition of rating property at its selling value, and allowing four per cent. or 1,000*l*. for ground rents, would have brought the rating of the land alone to 40*l*. per acre, instead of 5*l*., and the necessity of a sale would have been apparent.

CHRISTOPHER NEVILLE.

BORROWED SERMONS.

To the Editor of the Nonconformist.

SIR,—In a recent number of the *Nonconformist* I read the experience of a traveller who states that he heard the same sermon preached in three different churches by three different clergymen. The question which suggests itself to one's mind is whether this is a common occurrence. Is it common for clergymen of the Church of England to preach, or rather read, sermons composed by others, passing them off as their own? It is a subject worthy of examination and consideration, for if it turns out to be so, we have perhaps the solution of a seeming paradox, that the English, though a religious people, so often complain of the tediousness of many of the sermons to which they listen, this complaint being, I think, confined pretty much to persons connected with the Establishment. It seems to me that the subject is important as pointing to one of the many evils of an Established Church. In suggesting such an inquiry, I bear in mind that a considerable number of men become clergymen or ministers either for position or to gain a livelihood. Many are actuated by purer and higher motives, what the proportion is it would not be easy, perhaps, to ascertain. For those who are not actuated by right motives there is no reason why they should trouble themselves to become really preachers. They can either buy a living or have one presented to them, and once in possession they are safe, however incompetent they may be; and knowing their incompetency, it is not wonderful that they should be willing to invest a few pounds, or it may be shillings, to provide spiritual food for their flocks.

Many are of opinion that it is better for these incompetent men to preach other men's sermons than their own poor productions. If they honestly declared their intention, as one worthy clergyman did of whom I once read, there might be no great harm in the matter; but for a man to stand up before a congregation as the servant of the God of truth, and palm off on them a great lie, seems to me about as shocking a thing as can be. If there be falsehood and trickery in God's house, where are we to expect truth? I do believe that in proportion as the ministers of religion are true and faithful men, so will the nation be; hence the great importance to a nation of the Christian ministry. I think it will be found that the practice of preaching the sermons of others is not confined to the present generation, but that it has long existed in the Church of England. Many years ago the late Dr. Philip, then at the Cape, told me that he knew a bookseller (I think a Dissenter), who supplied twelve clergymen with sermons, which were despatched regularly every week, and the bookseller being an Evangelical man, furnished his customers with good discourses.

Besides the sermon question, it would be interesting to know how many of the Established clergy are capable of praying without a form. I knew one well, an excellent man and a scholar, who having to preside at a temperance meeting which was usually opened with prayer, expressed himself unable to do so, as he had not brought his prayer-book with him. I do not say that this is a common case. It may or may not be so, but this we may say, that any Dissenting minister so acting would be scouted as unfit for his sacred office. If, however, it be proved that the case I have quoted is not exceptional, then we may fairly ask, must not a system be bad which leads to such a result, an incapacity either to preach or pray aright? "By their fruits ye shall know them:" "a good tree cannot bring forth evil fruit."

As another example of the demoralising influence of

an Establishment it would be interesting to know how many clergymen have for years been receiving pay for service not rendered. As one illustration of my meaning, take St. Mildred's, Poultry, where I have seen the melancholy and humiliating spectacle of a clergyman reading a discourse to about half a dozen people, most of whom were officials connected with the church.

Yours faithfully,

J. G. MERRINGTON.

Eltville, Sept. 13, 1871.

Court, Official, and Personal News.

HEALTH OF THE QUEEN.

The *British Medical Journal* says that Her Majesty has passed through a trying and severe illness, from which she is now happily recovering. At the outset, Her Majesty suffered, early in August, when at Osborne, from dislike of food, disturbance of rest, headache, general malaise, and slight inflammation of the tonsil. The latter local trouble soon subsided; but the heat of Osborne and of Windsor proved very trying to the Queen, and she did not satisfactorily recover her general health. The journey north was, however, borne well, and Her Majesty slept better on the road than for several nights previously. On the 19th, and for some days subsequently, the Queen suffered from very severe sore-throat, interfering both with speech and with power of swallowing. As the throat improved, the Queen began to experience pain and swelling a little below the right arm; the general health suffered severely, and for days Her Majesty was unable to take any food. On September 4th Mr. Lister opened an abscess at the seat of swelling; it was of considerable size, but the subsequent progress was favourable. The improvement in Her Majesty's health during the past three days has been very decided. But, although it is with heartfelt satisfaction that we are able to state that Her Majesty is now believed to be in the path of complete recovery—an announcement which will be everywhere received with sympathetic and loyal pleasure—it must be remembered that convalescence from so severe a form of illness must be somewhat tedious, and that some time must necessarily elapse before the Queen can be as well as she was earlier in the year.

In consequence of the improved health of the Prince Leopold, the constant attendance of a medical man on His Royal Highness was no longer necessary, and Dr. Poore resigned his charge. But, as the Queen desired, for herself and the Royal household generally, to have a medical man constantly in the Palace to attend to cases of emergency, Her Majesty has appointed Dr. Marshall, of Crathie, to be resident medical attendant to Her Majesty and the Royal household wherever the Court may be. Dr. Marshall came into residence when the Queen reached Balmoral on the 16th of August, and was in attendance on the Queen, with Sir William Jenner and Mr. Lister, during Her Majesty's late severe illness.

Her Majesty drove out on Thursday, Friday, and Saturday. The Prince and Princess Louis of Hesse and their five children arrived at Balmoral on Thursday.

It is stated that the King of Wurtemberg is about to confer the rank of duke on the Prince of Teck.

The negotiations for the Emperor Napoleon's occupation of Shirley House, Croydon, have fallen through.

The Prince Imperial will, it is said, follow the example of the young Italian duke at Harrow, and join one of the English public schools. He has the reputation of being as fond of his books as Prince Leopold, and according to some people the two princes are becoming quite fond of each other.

Mr. and Mrs. John Bright have been visiting Jedburgh, Kelso, and Melrose during the week, and the right hon. gentleman has also indulged in salmon-angling in the streams of the district.

The King of the Belgians, who is far from well, has come to Ryde to sojourn there for awhile.

Mr. Seward, the late American Secretary for Foreign Affairs, has arrived in London.

Formal announcement is made in the *Gazette* that the dignity of a baronetcy has been conferred on Colonel Stepney, of Llanelly, M.P. for the Carmarthen boroughs.

At the funeral of the young Duchess of St. Alban's at Bestwood Park the other day, there were a number of *immortelles* upon the pall, including one from the Queen bearing the inscription, "The last tribute of love," and one each from the Princess Beatrice, Prince Arthur, and Prince Leopold.

Victor Hugo is suffering from an attack of pleurisy, which causes some uneasiness to his family.

At a recent meeting at Nashville, county Antrim, the Rev. H. Henderson stated that Mr. Disraeli has consented to allow his name to be given to the Salford Orange Lodge.

The *Law Journal* understands that the Government have determined not to adopt Mr. Street's design for the new courts until it has been submitted to the judgment of a competent tribunal or to a public competition, and is further informed that Mr. Street courts investigation and criticism.

A lawyer's clerk wants to know if a cross-examination can be a good-natured one?

Foreign and Colonial.

FRANCE.

In the National Assembly on Wednesday, M. Jules Simon read a message from M. Thiers. This document is very lengthy, and the reading occupied nearly half an hour. It commences by reciting the long and important labours gone through by the Assembly, and which have given it the right to ask for an instant of repose from the country, which is too just, too sensible, too much accustomed to measure the limits of human endurance to make this vacation a subject of reproach to the Government or the Assembly. M. Thiers continues thus:—

Still it is not repose that we seek; we only ask for time to work and prepare the subjects of your deliberations next year—to compose a normal budget, if possible to complete the practical reorganisation of the army, to watch over the march of the administration, regulate it in accordance with your views and ours, conclude negotiations which shall place our commercial system upon fixed bases, and lastly continue this infinite and incessant work of reorganising the country, upset by two frightful wars—one foreign, the other domestic. It is therefore to aid work that we ask for time. We openly assume, in the face of the country, the full responsibility of this step.

M. Thiers proceeds to point out the necessity for the presence in their departments of those deputies who have been or may become members of the Councils-General, for which elections are shortly to be held; at such a moment their presence in the chief towns is as indispensable as at Versailles. The message goes on to say:—

It is in the intimacy of our homes that the country will be able to tell us what it thinks—what it wishes. And then, gentlemen, let us speak in all frankness. There are at the present moment for our country the greatest imaginable interests at stake. We have to settle our present and our future lot, and it is necessary to know whether it is to be in accordance with a past tradition—the glorious tradition of a thousand years—that our country is to be constituted, or whether, abandoning itself to the torrent which in the present day precipitates human society towards an unknown future, it is to put on a new form and thus peacefully pursue its noble destiny. This country, the object of the passionate attention of the whole universe, is it to be a Republic or a Monarchy? Will it adopt one or the other of these two forms of government, which at the present time divide all nations? What greater problem was ever placed before a great nation in the terms in which it has now arisen with us? I ask you the question, gentlemen—is it very astonishing that this problem is for us an exciting one? The greater our sincerity and our patriotism, the more must it necessarily excite us.

Alluding to the question of taxation, M. Thiers explains that the new taxes already agreed to by the Budget Committee suffice for furnishing a substantial guarantee for the loans. The taxes which have still to be voted are chiefly destined to provide for the redemption of the debt which has been neglected for twenty years, and which must be resumed under pain of forfeiting our good name in the future. The Government thought that new resources would be more easily created by taxes upon raw materials, but objections were raised by the committee, and no final resolution has yet been taken on the subject. In view of the necessity of suspending the labours of the Assembly, the Government proposed to establish a temporary *décime* upon all taxes, as a source of revenue which would guarantee the requirements for the redemption of the debt. This proposal was not favourably received. Finally, recognising that the credit of the country did not indispensably require this resource immediately, inasmuch as the Assembly had already voted 360 millions of new taxes, the Government consents to postpone all questions concerning the fresh imposts which have still to be voted. The message supports the proposal for an adjournment until the 4th December, and concludes as follows:—

Rest assured it is not our wish to withdraw from under your control. We ask you to continue this control. We could wish that your eyes should not leave us for a single moment, for you would be but the witnesses of an incessant application to the difficult work of reorganising the country. You would see in us devoted labourers, sinking under fatigue, but moved by that unique interest which animates the crew of a ship in danger. Fortunately, gentlemen, we may already see the port looming in the horizon. This sight cheers and sustains our hearts. Let us be united; let us work undisturbed, and under your guidance the State will once more find a country of order, liberty and well-being, and will add to all its ancient glories that of having saved itself from the greatest and most threatening of shipwrecks.

The Message was coldly received by the Assembly, some few passages only being cheered, while others were greeted with laughter. It has been universally sneered at by the French press, as a maundering, maudlin production.

The Assembly agreed to prorogue from last Sunday till the 4th December. Both the amendments which would have shortened the vacation were defeated by large majorities. The Marquis de Castellane's motion that the House should meet again on the 13th November was defeated by a majority of 140—378 to 538; and a second amendment, proposed by General Vinoy, to substitute the 20th November as the date of resumption, was rejected by 367 votes to 229.

There was a night sitting of the French Assembly on Saturday, which lasted until one o'clock on Sunday morning, to take into consideration the proposed commercial convention with Germany respecting Alsace and Lorraine. M. Thiers defended

the convention at much length, on the ground that it was of primary importance to put an end to the foreign occupation of the country. Ultimately the House passed the treaty by 533 votes against 31.

By the terms of this convention the manufactures of Alsace and Lorraine will be admitted duty free into France until the last day of December next. From the 1st of January, 1872, to the 1st of the following July, they will be admitted at quarter rates of duty; and from the latter date until the 1st of July, 1873, at half rates. French manufactures will be allowed to enter Alsace and Lorraine on the same terms. In exchange for these concessions, Germany undertakes to at once evacuate six departments, viz.—the Aisne, the Aube, the Côte d'Or, the Haute-Saône, the Doubs, and the Jura, and to reduce the army of occupation in France from 80,000 to 50,000, at which latter strength it is to remain until the whole of the war indemnity is paid.

According to official despatches received at Versailles, the disarmament of the National Guards is taking place quietly throughout France. In Lyons a proclamation has been issued announcing that the men must deliver up their arms within forty-eight hours, under penalty of imprisonment from one month to two years, and fines from sixteen to one thousand francs.

In the National Assembly on Friday M. Javal inquired what measures Government proposed taking in order to expedite the trial of the Communist prisoners. General Cissey replied that eight courts-martial were already sitting, and two more would shortly enter upon their functions. The number of judges conducting the preliminary examinations was 152, and the number of prisoners to be tried 30,000. 25,000 cases have still to be examined. The Minister estimates that about 12,500 out of 30,000 prisoners will be set at liberty without being brought to trial. The Government were making every effort to accelerate the course of justice, but it was physically impossible to pass more than 100 sentences monthly.

The National Assembly has sanctioned, by 325 votes against 103, the expenditure connected with the installation of the Assembly at Versailles.

The committee of twenty-five which is to remain at Versailles and control the Government during the recess, is composed of eleven members of the Right, six of the Left, and eight of the Moderate Left and Centre.

M. Thiers and his Ministers remain in Versailles, as well as the commission of twenty-five deputies.

The acquittal of the four Paris papers, the *Patrie*, the *Paris Journal*, the *Gaulois*, and the *Univers*, which were prosecuted the other day for publishing false news, is looked upon with approval by the *Temps*, which thinks that the Government must now regret having taken any steps in the matter. It hopes that this result will form a starting-point in the operation of the law which restores press offences to the jurisdiction of a jury. The *Gaulois* is very exultant over its acquittal.

The correspondent of the *Telegraph* says that the appeal of Ferré has been unsuccessful, and that he will probably be shot. It is not expected that the capital sentence will be carried out against Lullier and Rossel. The *Daily News* correspondent says that the sentences of death passed upon the "political prisoners" have been reversed, as contrary to the constitution; and that the prisoners have been re-sentenced to deportation for life. Under this decision the *petroleuses* will escape execution.

At Versailles, Mme. Leroy was found guilty, on Monday, with extenuating circumstances, of provoking to pillage, devastation, and massacre, and sentenced to simple transportation. She begged hard not to be convicted of robbery, and her prayer succeeded, for the court, by three votes to four, which is called a "majorité de faveur," acquitted her on all the counts charging complicity in the misappropriation of public money, and the robbery of money, watch, and rings of which her paramour, Urbain, was convicted.

ITALY.

The *Opinione* contains an article headed, "The Policy of France," in which it says:—"We welcome with pleasure the declaration, said to have been made by M. de Rémusat, to the effect that the French Government accepts accomplished facts in Italy, and that it has never dreamt of disputing them, but has merely wished to see the spiritual independence of the Pope secured from all attacks, and that the law passed by the Italian Parliament affording guarantees to the Pope should not be weakened." The *Opinione* adds that, this being the programme of the French Government as regards the Roman question, it is quite certain that relations between the two Powers may be renewed upon the solid bases of a cordial understanding.

A despatch received from Rome announces that the affair of the Convent of the Trinity has been finally arranged, the French right of protectorate being fully recognised.

SPAIN.

The King of Spain entered Barcelona at four o'clock on Wednesday afternoon. He received deputations at the railway-station, and proceeded on horseback to the cathedral. He was cheered by the people and the troops, while the ladies threw bouquets. His Majesty was met by the clergy at the gates of the Cathedral, where a *Te Deum* was chanted. After the ceremony, and in spite of the rain, the King went on foot through the midst of the crowd, by whom he was warmly cheered. It

is said that in the Republican province of Catalonia the King has been more enthusiastically received than elsewhere. More than 250 municipalities of the province have sent deputations to present their homage.

On Monday the King of Spain visited the naval squadron in the port, and was present at a ball given on board the ironclad *Numancia*. Yesterday, after visiting various public institutions, and laying the foundation-stone of a new school, he attended a performance at the theatre.

Marshal Espartero has placed his house at Logrono at the disposal of the King of Spain, and is making great preparations for the reception of His Majesty, whose reply to the Marshal's invitation, however, has not yet been given.

AUSTRIA.

The Austrian correspondent of the *Times*, writing from Vienna, September 11, says:—"Although there are still some of the Tyrolese elections to be got through, the question at issue is decided—that is, the Ministry may reckon upon the majority of two-thirds in the Lower House of the Reichsrath which it wants to carry through the constitutional amendments which are to reconcile the Czechs, Poles, and other non-Germans, as well as the Clericals. Both sides have fought with energy—nay, with passion, but the fight was scarcely an even one. It depended, as you know, entirely on the votes of a few great landed proprietors in Moravia, and they went, of course, for the Conservative, or rather Ministerial side. Instead, therefore, of sending up a score of Liberals to the Reichsrath, the Moravian Diet will send up, more or less, the same number of Ministerialists, who will make up the requisite number. According to the present calculation, the proportion will stand 140 for the Government and some sixty against it. The Minister-President will then have the two-thirds majority he has been trying for, always supposing of course that the Czechs come up to the Reichsrath. But that majority is far from being compact; on the contrary, strangely as majorities have been composed now and then in the Reichsrath, this will be stranger than any one of them. There is but one bond that unites them, and that is the opposition more or less strong to Liberalism as it has shown itself in the last two Reichsraths."

The German deputies absented themselves from the sitting of the Diet at Prague on Friday, but a declaration was read in which they justified their non-participation in the proceedings on the ground of the "illegality of the Diet." It is stated that the German deputies from the Cis-Leithan Landtag were to hold a secret conference to discuss their future action.

AMERICA.

The President has appointed Mr. William M. Meredith and Mr. Caleb Cushing, United States counsel at the Geneva tribunal, under the treaty of Washington. The Agricultural Department officially reports that the average condition of cotton in August was the same as in July. The crop is estimated at from three to three and a third millions of bales, according to the favourableness of the remaining portion of the season.

The New York advices describe the meeting of "citizens and ratepayers irrespective of party," convened for the 4th inst., to consider the charges of corruption brought against the city government, involving, according to the *New York Times*, a sum equal to more than thirteen millions sterling within the past few years. The meeting appears to have been one of the largest and most influential ever held, and at its conclusion a committee of seventy, composed of the leading men of the city, was appointed to take further action.

A New York telegram of the 18th in the *Echo* says:—"The municipal affairs of this city are growing greatly complicated and exciting. Controller Connolly has met the first step of the country democracy movement to turn out Tammany by appointing a new deputy. Mayor Hall has retorted by removing Connolly, and offering the controllership to General McClellan."

CHINA.

A NEW ANTI-FOREIGN MOVEMENT.

The China papers contain an account of a new calumny against foreigners and native Christians in China, which appears to be causing much excitement among the population. The *China Mail* says:—"About the middle of June, so the story goes, a farm-woman in a village near Fatsan went out to the field to work, and she found to her surprise a basket of corn-flour. Taking the basket home, she informed her neighbours of her fortunate discovery. The neighbours congratulated her that she had received extraordinary favours from the deities, for the basket must have been a gift from the genii. Many of them then besought her to impart a little of the divine gift to them, and in the course of a short time the surrounding districts came to know of the contents of this famous basket. About this time the feeling of hatred against the Fatsan chapel was at its height, the rebuilding of the original edifice having been completed, and possession was to have been delivered over to the native Christians within a short time. In the meanwhile the place was guarded by the soldiers of the local authorities. All these circumstances heightened the feelings of the gentry and literati class, and some of them maliciously embraced the opportunity of the discovery of the 'divine gift' to prepare a pill, made, it is alleged, of various slow poisons,

calling it by the name of 'Shan Sin Fan,' and distributing it far and wide, saying it came from the foreigners, more especially from those who have any connection with the Fatshan chapel. There must have been several preparations of this pill, but all went by the same name. Some, it is said, was distributed in the shape of powder in packets. The allegation that the pill was poisonous seemed to have been questioned, for some have positively stated that personally they had partaken of the so-called poison, but did not feel any the worse for it, while others were equally certain that the renowned 'Shan Sin Fan' was actually composed of poison, though they failed to point out a single case where sickness had resulted from the taking of this pill or powder. To account for this failure, however, they averred that the time had not come for the poison to show itself. The time mentioned in the inflammatory placards required for the poison to develop itself is variously stated, ranging from twenty to one hundred days. In reference to the above excitement, we learn that a young Chinaman met with a summary death at the hands of the populace. He was seen throwing the contents of a packet into a well at the Lower 9th Poo, in the western part of Canton. The people at once fell upon him and belaboured him with poles and chair-shafts, until he was lying in an insensible state. The noise brought to the spot the head of the gentry, an influential man of the surname of Leong, whose family is known for wealth as well as for literary honours. He reasoned with the populace that they had been doing a very rash thing in putting a man to death without inquiring into the guilt or otherwise of a charge that had been brought against him. He suggested the search of the young man's person, and unfortunately, it is said, there were several packets of powder found on him. The mob became furious at this, and heaving a huge stone, threw it at him while he was yet lying in an insensible state and unable to utter a word in defence of himself. The stone smashed him to death instantaneously. We are glad to learn that the Viceroy is sincere in his endeavours to avert a public rising, for he has sent 500 soldiers to Fatshan to strengthen the garrison, and for the purpose of keeping down any riot. He has, moreover, assured both the English and American Consuls that he has given very strict orders to all the mandarins under him, high and low, to do their utmost to prevent the spread of the popular feeling, and to punish severely all who shall post or write inflammatory placards.

The same paper says, in another portion of its columns:—"We hear on very good authority that the 'Shan Sin Fan' proves to be no more nor less than rice-flour! One of the pills and some of the powder having been obtained, the component parts of both were found, on analysis by a competent gentleman, to be of the same harmless substance, except that the pill, in addition, was covered with a little red colouring matter."

FOREIGN MISCELLANY.

The ex-Empress Eugénie is at Caravanchel, in the environs of Madrid, and is expected to spend about a fortnight there.

M. Thiers' civil list is definitely fixed at 600,000*f.* yearly, besides another sum of 162,000*f.* allowed for his house.

It is stated that Mademoiselle Nilsson, after amassing a large fortune in America, has lost a very considerable portion of it by unlucky investments on the Paris Bourse.

The Fenian brotherhood, according to the *Irish People* newspaper of New York, has united with the "Irish Confederate Directory" of that city, so that hereafter the Fenian factions will cease quarrelling with each other for a little while.

The Russian mitrailleuse seems to be among the most diabolical machines ever invented by man for the wholesale slaughter of men. It fires from 300 to 400 rounds per minute, or 6,000 in twenty-four minutes, allowing for pauses and interruptions, the range extending to 4,000 paces.

On the 20th instant the Italian Liberals in Rome propose to celebrate by public rejoicing the anniversary of the entrance of the Italian troops into the city. An invitation signed by a large number of the Romans has been sent to Garibaldi, asking him to be present at these *fêtes*.

THE TURKISH FLEET.—"I venture to assure you," says Hobart Pasha in a letter to a daily paper, "that the Turkish navy is perfectly able at the present moment to repel any attack from Russia in the Black Sea, and I firmly believe will always be able to do so."

THE GEYSERS IN ICELAND.—The boiling springs near to Hecla have lately been greatly agitated, and one of them, when recently visited by some English tourists, was seen throwing up a column of boiling water eight feet in diameter to a height of eighty-four feet.

THE "WOMAN'S QUESTION" IN RUSSIA.—After due deliberation in the Ministerial Council, the Emperor has issued an order whereby the existing institutions for instructing women in midwifery are to be enlarged in every possible direction. Further, "considering the great utility of Sisters of Mercy in hospitals," women are to be allowed to act as surgeons, to vaccinate, and to be employed as chemists. They are to have every facility and assistance in all educational establishments. Women are further to be admitted as "signal-women" in the telegraph departments; they may be employed as accountants, and may be placed in the female institutions subject to the Emperor's own chancellor. Altogether Russia seems to be the first

European country which has really carried out the emancipation of women.

PARISIAN HATRED OF BISMARCK.—A correspondent of the *Daily News* asks:—"Was there ever such a set of children as these Parisians? It is one of the funniest things to see them shooting at Bismarck. There are shooting galleries all over Paris, and at the scores of open-air balls which are now open there is always one of these galleries. The favourite target is a round piece of white cardboard, with a picture of Bismarck in the centre. It seems to give the Parisian great satisfaction to shoot through the German statesman's head; so much satisfaction that, to the delight and profit of the keepers of the galleries, he goes on shooting many more times than he otherwise would. It is a grand thing to find a pleasure that cheers up one's patriotism. Then there is a game of nine pins. The most important of the nine pins is carved into a horrible caricature of the arch-enemy. What a pleasure there is in bowling him over! All the other eight pins are spike-helmeted Prussian soldiers. What sweetness it is to bowl over these too!"

DEATH OF M. THIERS' SISTER.—A Norman newspaper records the death, at Cabourg, of Widow Ripert, aged seventy-two, sister of M. Thiers; and it says that at her funeral, the President of the Republic, "absorbed by pressing occupations and his heavy responsibility, could not, to his great regret, be present." It appears that for many years he had dropped all connection with her. His father had literally gained his bread by the sweat of his brow, in carrying coals on his back on the wharves of Marseilles. But in truth this Widow Ripert was not a very estimable character, judging from the manner in which she avenged herself on her illustrious brother for his want of fraternity. Some years ago she opened on the best part of the Boulevards a cheap eating-house, and in a flaunting inscription placed above it, and on cards distributed in the streets (I possess one of them), proclaimed that it was kept by "Madame Ripert, sister of M. Thiers, ex-Prime Minister." The announcement caused such emotion and scandal, that, if I remember rightly, the police made Widow Ripert *née* Thiers decamp.—*Globe Correspondent.*

THE CHOLERA IN RUSSIA.—Terrible accounts are received of the ravages of the cholera in Russia. In the central provinces of the empire (the Berlin correspondent of the *Times* writes) nearly one-half of those attacked die. The province of Moscow itself is grievously affected. Voskresenski Posad has about fifteen cases and seven deaths per day; the villages of the Svenigorod district are in a similar plight; and in the Podol district there are places where it is impossible to bury the heaps of dead, and assistance has to be sought from neighbouring localities. Tcherneva, for instance, has seen nearly all its people conveyed to the grave. The town of Koloma, from June 7 to July 29, had 432 cases and 172 deaths. Matters are nearly equally bad in Kaluga. What is of most importance to Europe is the fact that the western regions are no less tried. Whole villages in the district of Lidsk, province of Wilna, have died out. The Goretzki and Orshansk, in the province of Mohilev, had about 100 dead in the first fortnight of August, and the province of Suwalki (formerly called Augustovo), which borders on Prussia, gives but too many proofs of the taint. One more remark will complete this catalogue of horrors. As usual in Russian epidemics, drunkenness, the habitual vice of the country, has received a fresh impulse from despair. Imagine a stricken village, with priests running about to console the dying, while the living resort to the bottle as their idea of relief.

AN ESCAPED COMMUNIST.—The *Constitution* publishes a letter which it has received from M. Theisz, lately a member of the Paris Commune, and at present a refugee in London. The writer denies an assertion several times made at the recent trials at Versailles that he had obtained his immunity from prosecution by favour of a passport from the Government. He declares that he only escaped from Paris on the 29th of July, having until then remained in concealment, and that since his arrival in London he has obtained his livelihood by his labour as a carver. "Appointed Director of the Post Office by the Commune," he says, it was "the only authority I directly exercised, and I conscientiously performed my functions; and if I did give my support to the propositions of the Parisian Chamber of Commerce in the interest of the postal service, I never took any part in attempts at conciliation; for I was convinced that in the struggle of the people against the men of bad faith who made use of them there was no conciliation to be effected save by triumphing. As a member of the Commune I formed part of the minority, because the line of conduct adopted by the majority was opposed to my principles of opposition to authority, and appeared to me to compromise the revolution, whose triumph I desired. But whatever my opinion may have been of the value of the men, I remained faithful to the Commune and to the Federalist and Socialistic ideas which it was its mission to represent and to realise. Although opposed to war, and especially to civil war, I took part in the struggle up to the last day. I was close to Vermorel when he was wounded at the barricade of the Château d'Eau."

THE SULTAN'S NEW MINISTERS.—Mahmood Pasha, Aali Pasha's successor, was for many years Minister of Marine, and the energy and conscientiousness which he displayed in this position brought him into great favour with the Sultan, who takes particular interest in naval affairs. Accord-

ing to the *Neue Freie Presse*, he is sixty years old, has never travelled in Europe, and does not know any foreign language; but he is thoroughly convinced of the necessity of making reforms in a liberal sense. The new Foreign Minister, Server Pasha (hitherto known in European diplomacy as Server Effendi), is another of Aali's protégés, and, as under-secretary in the Foreign Office, often took his place. He was, in fact, Aali's confidential assistant; and his appointment may be regarded as a proof that the present Government intends to continue the foreign policy of its predecessor. Being well acquainted both with European institutions and with the defects of those of his own country, he desires to remedy these defects by introducing such reforms on the European model as would be compatible with Eastern customs; but he is strongly opposed to any violent change in this direction, which he thinks would cause such an agitation in the various nationalities as to lead to a civil war and the consequent disruption of the empire. He looks upon a reform of the judicial administration as the most pressing of all, and as the proper basis of any future reforms which it might be thought necessary to introduce; and he will probably urge these views in the Ministerial Council, where he now has a vote. Being very popular both among his own countrymen and the members of the *corps diplomatique*, he possesses great influence at the Turkish Court.

THE SALT LAKES OF AUSTRALIA.—An interesting description of the salt lakes of Australia is given by a writer in the *Sydney Empire*, who, speaking of the salt lakes and mineral springs on the Paroo, says:—"These wells are a real curiosity to many, if not to all. Mounds of earth rise about ten or fifteen feet over the surface, no doubt thrown up by the force of the water. They form a kind of oasis in the wilderness, and have saved the lives of many a weary wanderer. These mounds can be seen for miles. The water is very clear and soft. It is impregnated with magnesia, soda, and alum. It is very palatable to drink, and I think very wholesome. The water does not flow after touching the surface, but as soon as it overflows the fort-like basin sinks into the earth. The alum and soda crack under your feet as you walk around these wells like frozen snow. Sandstorms occasionally set in with great violence, sweeping along and drifting like snow; but in this [it differs that] nothing is proof against its penetrating propensity. It enters your eyes, your nose, your mouth, your ears; even your very skin seems gritty from it, and everything is covered with it. It enters all culinary matters, so that while it lasts you are continually eating, drinking, and wearing sand. As an instance, the first evening I entered the Paroo, one of the sandstorms set in, and after viewing one of those beautiful lakes, in which we thought we could quench our thirst, having had nothing to drink since the morning, what was our surprise—I might almost say despair—to find the water as salt as brine. The driving sand beat with such fury that we could not see each other on the road. Our party numbered five, and I took the bridle and saddle off my horse and let him go to shift for himself. I lay down, putting the saddle between myself and the storm for shelter. The morning at last came, and I found at about five miles distant my party, horse, and water."

CONSTITUTIONAL GOVERNMENT IN FIJI.—England and America having definitely declined to grant a protectorate, another effort is being made by the European settlers of Fiji to carry out in some modified form the constitution granted by Thakombau some four years ago, when he was publicly crowned by the whites with a diadem made to order by a local carpenter. A ministry has been formed to give effect to this constitution, which is founded on that of the Hawaiian Government. The members of the Ministry are:—Sydney Charles Burt, Premier and Minister of Finance; George Augustus Woods, Minister of Interior Affairs; John Temple Sagar, Minister of Trade and Commerce; Ratu Savanca, Minister of Native Affairs; Ratu Timoci, Minister of War and Police; and James Cobban Smith and Gustavus Hennings, "members of the Executive Council." On the 5th June, says the *Fiji Times*, "the principal chiefs and the foreign residents were invited by the King to hear a declaration of the policy of the Government. The place of meeting was in front of the Wesleyan Mission-house, Levuka, where a platform was erected, together with a flagstaff. Seats were distributed about the ground for the public. At about three o'clock a salute of twenty-one guns was fired from the Jeanie Duncan, Thakombau's vessel, which was decorated with flags; and shortly after a white flag, upon which was a crown, a red shield, and a bird—upon which many speculations were hazarded as to whether it were a dove or an eagle—was run up on the flagstaff; and Thakombau—at whose appearance the guard made the usual sign of obeisance by crouching down and uttering the interjection, "Duovo!"—appeared on the platform, attended by about a dozen whites. A proclamation was then read by Mr. Drew, in which a certain constitution (framed in 1867) was referred to as the basis of the present movement; and the attention of the Government was promised to several matters of importance which were enumerated. This proclamation was then read to the chiefs and other natives in the Fijian language by Mr. W. Moore, interpreter. Thakombau then retired, accompanied by the other occupants of the platform, and the flag was hauled down, and the guard dismissed. No sooner, however, had the platform been vacated than it was taken possession of by the whites—first by a Dr. Marshall,

whom Lieutenant Woods vainly attempted to dissuade from ascending, but who persisted in doing so, backed by the crowd. Speeches were then made antagonistic to the proceedings of the day, and a motion for adjournment to the reading-room the same evening was carried, when the crowd separated with three cheers for the Queen. As might be expected, a noisy meeting ensued, but a committee was appointed to watch the affair and inquire into the nature and construction of the proposed constitution. Since its announcement of formation, the Ministry has been steadily at work, and seems determined to carry out its measures irrespective of the feelings or opinions of the public. A Government office has been opened, at which the new flag is daily seen floating; and several official notices and appointments, under the hand of Sydney Charles Burt, Premier, have appeared in our new paper, the *Pigi Gazette and Central Poly-nesian*, which seems to have been chosen as the Government vehicle."

OPENING OF THE MONT CENIS TUNNEL.

The *Daily News* publishes the following special telegram from Turin, dated Sunday night:—"At half-past six this morning the first train, carrying the commission appointed to proceed to Modane, there to meet the French commission, left the station of Turin. The train consisted of about twenty carriages. Among the company were Signor Visconti Venosta; Signor Devincenzi, the Minister of Public Works; Signor Sella, who had just arrived from the bedside of a son who is dangerously ill; Signor Castagnola, the Minister of Agriculture; the President of the Chamber of Deputies, a large number of senators and deputies, and the mayors of the principal Italian cities. All the guests were in evening dress. All along the line and at the intermediate stations, crowds of peasants from the neighbouring villages, with bands playing the Royal March, saluted the train. At half-past ten precisely the train entered the tunnel at Bardonnecchia amidst enthusiastic cheering. The tunnel was traversed in twenty-one minutes precisely. All the carriages kept the windows open, there being no smoke at all. The temperature was 23 centigrade. The train arrived at Modane at eleven, and there found M. Lefranc, M. de Lesseps, and the members of the French commission. M. de Rémusat is expected this evening. At the station the Ministers entered into conversation. The French Minister and Chevalier di Nigra then got into the Royal carriages. The engines were decorated with Italian and French flags, and the train left Modane at half-past twelve, re-entered the tunnel at forty minutes past twelve, and left it at twenty-five minutes past one. At Bardonnecchia we found nearly 900 other guests who had come from Turin. We all marched in procession to an immense pavilion, where a banquet took place. The pavilion, 200 metres long, was elegantly decorated with flags and other ornaments."

"The banquet was served in the best style, and was worthy of all praise. It was, in fact, splendid. Signor Visconti Venosta proposed as a toast, 'France and her Government,' and the illustrious persons who had come from all parts of Europe to celebrate the great victory obtained by science. He ended by exclaiming, 'Long live France!' at which there was great cheering. M. Lefranc, the French Minister, in reply, expressed his regret at being alone to answer, in the name of France, 'Long live Italy.' He was sure that the whole of France would sincerely respond. Alluding to the arrival of M. de Rémusat, he said that on the morrow another member of the Cabinet would repeat the words, and give to them a more political significance. The success of the work was due in the first degree to God, who inspired men with the thoughts out of which such undertakings sprang. To the King of Italy, to Count Cavour, and to the men by whose skill, perseverance, and energy the work had been carried out, high praise must be given. France and Italy could now join hands. They were united by the bonds of peace and humanity. He admitted that France had committed many errors. It was now time to work for the good of all mankind. The Minister ended his speech, amid loud cheers, with the words, 'Long live united Italy and France.'" Signor de Vincenzi, the Minister of Public Works, then proposed, "The health of M. de Lesseps and Signor Grattoni," connecting their names with the two great works, the Suez Canal and the Tunnel of Mont Cenis. The Swiss Minister saluted free Italy in the name of free Switzerland, and pointed out that the honour of the great work was due to the Latin race. Signor Sella gave as a toast, "The memory of Cavour and all those who had co-operated in the great work of the tunnel." A director of the Victor Emanuel Railway Company then presented gold medals from the Italian and French Governments to Signor Grattoni, the engineer, who, with much emotion, returned thanks in his own name and that of his colleagues."

"The first train left Bardonnecchia for Turin at 6. At all the stations along the line the country-people, with lighted torches, cheered lustily, bands playing and flags waving. On the Italian and French Ministers arriving at the station at Turin, they were loudly cheered by the immense crowds which had collected. The railway-station was splendidly illuminated, and there was a representative of Italy and France shaking hands before the tunnel. The whole city was illuminated with much taste and splendour."

The banquet given by the municipality of Turin in honour of the opening of the Mont Cenis Tunnel proved most successful. M. de Rémusat, in responding for the "Guests," whose health had been proposed by the Syndic of Turin, referred to the grandeur of the undertaking which had been completed, and in the name of France congratulated the Italian nation upon having perfected so important a work. As the representative of a nation which had waged such fierce struggles for liberty, he drank to the Italian people, who were on all occasions determined to defend their independence. Signor Visconti Venosta congratulated his countrymen upon the fact that this work would, through France, unite them more closely with the whole civilised world. The toast he proposed, "M. Thiers and the French Government," was received with loud cheers.

NATIONAL EDUCATION LEAGUE.

A meeting of the Executive Committee of the League was held last Wednesday, at the Great Western Hotel, Birmingham. Mr. Joseph Chamberlain, chairman of the Executive Committee, presiding. Mr. Dixon, M.P., president of the League, was also present, and there was a good attendance of representatives from many leading branches. The reports of the officers' committee, and of the several sub-committees, were presented. From the report it appears that during the summer 109 new branches of the League have been formed, the total number being now upwards of 300, distributed over the whole of the kingdom, and embracing a large aggregate of subscribing members. Five agents are now regularly employed in the formation and visitation of the various branches. Numerous meetings have been held, and strong manifestations of opinion have been elicited against the working of the Education Act, especially the 25th clause, which allows the payment of fees to denominational schools, and thus establishes a system of concurrent endowment out of the rates. Particular attention was drawn to the action of the Education Department in the case of the Walsall and Portsmouth School Boards, the department having in these cases most reluctantly sanctioned by-laws respecting the payment of fees to board schools, and having at the same time advised, and almost insisted, that the boards should revise their by-laws, so as to allow of the payment of fees in sectarian schools. A resolution was passed, strongly supporting the action of the boards referred to, and condemning the official interference of the Education Department; and, in the course of the conversation, it was mentioned that the Central Nonconformist Committee has appealed directly to Mr. Gladstone, to know how far this interference is the work of the department officials alone, or whether it has received the sanction of the Government.

The arrangements for the annual meeting of the League were also submitted and approved. The meeting will take place in Birmingham, on the 17th and 18th of October. There will be two sittings daily for the reading of papers and discussion, the subjects being the working of the Act generally; compulsory formation of school boards; compulsory attendance of children; the free system; payments to denominational schools; Irish and Scotch education; and Parliamentary action next session. A deputation from the Irish National Education League will be present at the meeting, and a full attendance of members of Parliament and representatives of branches is expected. On the 18th of October, the Mayor of Birmingham (Alderman Lloyd), will give a conversazione in the Town Hall, and arrangements will be made, as far as possible, to extend private hospitality to members from a distance.

The subject of Parliamentary action next session was also considered by the executive, and a large number of communications from branches were submitted, showing that a very strong feeling is growing up in the country against the working of the Education Act. After an explanation from Mr. Dixon, M.P., it was decided that action should be taken early next session, by proposing a resolution in reference to the Act, reserving to a future occasion the introduction of an amendment bill. The resolution to be proposed will set forth that the provisions and working of the Education Act are defective and unsatisfactory, inasmuch as they fail to secure the general election of school boards and the general application of the principle of compulsory attendance, as it deals unjustly with the question of free education; and as it provokes religious discord by permitting the payment of fees out of the rates to denominational schools, and by allowing the use of the rates for the teaching of dogmatic religion in board schools.

THE TRURO ELECTION.

The contest for the representation of Truro was brought to a close on Tuesday last week, and resulted in the election of Colonel James Macnaughten Hogg, the Conservative candidate. A considerable proportion of the electors abstained from voting, the whole number of those who took part in the election having been 1,041, in a constituency of about 1,500. The nine o'clock return gave a slight majority to Mr. Jenkins; but from that time forward the advantage was with the opposition, who continued to increase it to the close.

Close of the Poll.

Hogg ... 605 | Jenkins ... 436

The official declaration of the poll having been

made by the Mayor, Mr. P. R. Smith, who reported the result as just stated,

Colonel Hogg attempted to speak amidst tremendous uproar, but could only be heard by the reporters. He had first, he said, to offer his thanks for his return by a majority unprecedented in Truro. It was a triumph of principle, not of men, and it would be his endeavour to represent both Conservatives and Liberals in Parliament.

Mr. JENKINS said he had no personal animosity against the successful candidate, who had conducted the contest as a man of honour. He denied that the result was a victory of principle. He could not but think that Truro was disgraced in the eyes of England, not by being represented by Colonel Hogg, but by having given ground for the suggestion that there was a Conservative reaction. The Liberals had been beaten, not because of Conservative strength in the borough, but because they had not been true to themselves. Had they been united he would have been at the head of the poll. Although beaten he was not disgraced. The result of this election showed the necessity for the ballot in Truro. No less than 250 voters pledged to him had failed to keep their promise. He intimated that he should come again at the next election.

This Conservative victory is attributed in a great measure to the judgment and energy of Mr. Gorst, who succeeds Mr. Spofforth as political agent to the Carlton Club.

The nomination for Limerick has been fixed for this morning. No contest is anticipated. It is expected that Mr. Isaac Butt, who is still represented in the borough by his son, will be elected without opposition. The Dublin correspondent of the *Echo* writes:—

One thing seems pretty clear, namely, that Cardinal Cullen has not declared against Mr. Butt, seeing that the *Freeman* has given him a lukewarm adhesion. Another sign is that neither Dr. Butler, the Roman Catholic Bishop of Limerick, nor his clergy, have opposed him; on the contrary, they have quietly worked for him. This he has managed to effect by his politic utterances in favour of the establishment of a Catholic University and denominational education. That is the great Shibboleth to catch the clergy. Home Rule comes a bad second to that cry.

At present Mr. Butt is a dark horse. He does not show, but his son speechifies for him, and assures the multitude that his father is engaged on professional business in England; that he is not in hiding from his creditors in Castle Connell; and that when the time comes he will be to the fore. Meanwhile, it ought not to be very gratifying to Cardinal Cullen and his party to learn that Dean O'Brien was personally hissed, and the name of Bishop Moriarty, of Kerry, received with hootings at a Butt meeting in Limerick, because the former was considered to have "rattled," and the latter to have lost the confidence of Irishmen in declaring that "Eternity was not long enough, not Hell hot enough, to punish Fenians."

Postscript.

Wednesday, Sept. 20, 1871.

LATEST FOREIGN NEWS.

The settlement of the details of the convention between France and Germany relative to the commercial relations between the former country and Alsace and Lorraine has been delayed in consequence of the indisposition of Baron Arnim. There is reason to hope that when the negotiations are resumed an understanding will easily be effected between the French Government and the German envoy upon the bases originally agreed upon by both parties.

The disarmament of the French National Guard in the provinces is being carried on without any difficulty.

The formal surrender of the Paris forts is to take place this morning; and the evacuation by the Germans of the four departments adjoining the capital will, it is said, be completed on the 25th inst.

Prince Bismarck has returned from Munich to Berlin.

On Sunday the Queen was not well enough to attend Divine service.

The Mayor of Cork has had the Cross of the Legion of Honour conferred upon him in recognition of his services in connection with the succour of the French wounded in the late war.

A court-martial has been ordered to inquire into the stranding of H.M.S. Racer.

MARK-LANE.—THIS DAY.

Much quietness prevailed throughout the Corn Exchange to-day. The supplies of English wheat were short, and those of foreign were less extensive. Sales in all descriptions were effected slowly, at about the rates current on Monday last. Barley changed hands to a limited extent on former terms. Malt was dull, but unaltered in value. There were large supplies of oats, which met with a slow inquiry at prices favouring purchasers. Beans and peas were in limited request at previous currencies. Flour was quiet at drooping prices.

ARRIVALS.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	120	20	—	—	—
Irish	—	—	—	—	—
Foreign	4,000	1,400	—	30,780	370 sks.

AMERSHAM HALL SCHOOL, CAVERSHAM, OXON, near READING.

During the year ending July 22nd, 1871, the following degrees were taken and distinctions obtained by Gentlemen who completed their School Education at Amersham Hall:—
CAMBRIDGE.—B.A., three, of whom one was 14th Wrangler General Examination, two.

TRINITY COLL., CAMB.—One Minor Mathematical Scholarship of £75.

TRINITY HALL, CAMB.—Prize in Law and Modern History.

GLASGOW.—Diploma of C.E., one.

LONDON.—B.A., two, of whom one was bracketed 1st in Logic and Moral Philosophy Honours, with University Scholarship of £25 for three years. B.Sc., one, who also obtained a Whitworth Scholarship of £100 for three years. First B.A., two. First LL.B., one; and Matriculation, seven, of whom one was 7th in Honours Division, with Gilchrist Scholarship of £50 for three years.

UNIVERSITY COLL., LONDON.—Faculty of Medicine—Summer Session, 1870: Five Students gained one Gold Medal, Two Silver Medals, and Six Certificates. Winter Session, 1870-71: Six Students obtained Three Gold Medals, Four Silver Medals, and Five Certificates. Faculty of Arts and Laws and Science: Five Students gained Nine Prizes of Books and Four Certificates; of these gentlemen one also took the Andrews Prize for Second Year's Students, £50, and another the Andrews Entrance Prize, £20, the First Andrews Prize for First Year's Students, £30, and the Jews' Commemoration Scholarship, £15 for two years.

INCORPORATED LAW SOCIETY.—Final Examination with Certificate of Merit, one; Intermediate Examination, one; Preliminary Examination, two.

ROYAL COLL. OF SURGEONS.—First Professional Examination for diploma of F.R.C.S., one; Preliminary Examination for Fellowship, one.

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TO CORRESPONDENTS.

"Berean."—It does not seem to us expedient to prolong this discussion.

The Nonconformist.

WEDNESDAY, SEPTEMBER 20, 1871.

SUMMARY.

THE details given in the medical journals leave no doubt that Her Majesty has been seriously ill, and that, though the Queen is on the way to recovery, her health is still delicate. The public will heartily rejoice in a change which promises favourable results, and lament that Her Majesty's seclusion should have been so freely criticised when there appears to have been so much reason for her retirement. If we may judge from the general tone of the press, recent demonstrations in Hyde Park and elsewhere do not reflect the views even of the mass of the working classes, and the illness of the Queen has called forth universal sympathy and those loyal feelings which are naturally evoked by a long and exemplary reign.

Do the public read those elaborate accounts of the imaginary battles which have been fought during the past week at Weavers' Down, the

Hog's Back, and Chobham, with the object of repelling a supposed invader who has been able to evade our fleets, land at Southampton, and advance unmolested into the heart of the country, and threaten London? An esteemed correspondent suggests that Christian men should protest against these military manoeuvres and sham fights. It is said that these operations in Hampshire will cost the country at least a quarter of a million—a very large sum, added to the heavy military estimates of last session. Nevertheless we may venture to hope that these manoeuvres in the field will prove to be serviceable, even in the interests of peace. It is something to show the public that the military profession is no mere holiday lounge, but a hard-working career. Our soldiers are better engaged in campaigning in Hampshire, and enduring many of the privations which are incident to real war, than in spending idle and dissipated lives in barracks. It is not by such severe discipline in the field that the martial spirit of the population will be roused, and probably the campaign in Hampshire will pave the way for important army reforms as well as stop that incessant demand for increased armaments which has sprung from vague and unworthy fears, and the clamour of interested alarmists.

Strikes of workmen in various branches of trade are prevalent throughout the country, and, as business is thriving, are, to a great extent, settled by the concession of the operatives' demands, or by a judicious compromise. It has been otherwise in respect to the great turn-out of the 8,000 men engaged in the engineering works of the Tyne, which has been the occasion of an active controversy, that has now lasted some seventeen weeks. The men demand a reduction of the time of labour to nine hours, and the masters are ready to increase their wages, but not materially to shorten the day's work. The great establishments at Newcastle are therefore entirely idle or kept going by labour brought from a distance, and many of the former employes have obtained work elsewhere. The struggle has become embittered, and neither side is now disposed to give way. Mr. George Potter has proposed that the men shall work nine hours, and shall receive for it the wages which would be paid, under the present arrangement, for nine hours and a half, with the understanding that when they work overtime, the tenth hour, which will be the first of the overtime hours, shall be paid for at the regular rate of weekly wages, and not at the rate of overtime. This would seem to be a reasonable compromise, and we hope some such arrangement will eventually be accepted on both sides, rather than prolong this barbarous and expensive struggle.

Before the adjournment of the French National Assembly for its long holiday, the Government rather surprised the Assembly by submitting a convention with Germany respecting the conquered provinces, which would admit French manufactures into Alsace and Lorraine, and vice versa, on very favourable terms. As the price of this concession, Prince Bismarck consents to evacuate six departments, and reduce the German army of occupation to 50,000. The Assembly, by the advice of M. Thiers, consented on Saturday to accept the convention, but some alteration of the terms was introduced which will require further negotiations. Though it runs counter to the President's Protectionist theories this temporary treaty offers great advantages to France, and will no doubt speedily be ratified. Meanwhile, the four departments adjoining Paris are being evacuated, and the northern forts have been handed over to French troops. The best proof to be found of the strength of the Government is their tranquil disarmament of the National Guard in various parts of the country—no opposition being offered to that measure even in turbulent Lyons.

The respectable citizens of New York are now fairly aroused against the frauds and corruptions practised by the Tammany Democrats who hold possession of the city Government, and have made away within the last few years of a sum of money estimated at no less than thirteen millions sterling. One of the largest and most influential meetings of the ratepayers of New York has decided upon vigorous action; the city accounts are being investigated; and an injunction has been obtained from the courts forbidding Controller Connolly from paying away any more moneys for the present, while the newly awakened Mayor, Mr. Hall, has cashiered the Controller. But the Ring, relying upon the Irish vote, are resolved on a desperate resistance to any reform of the city administration, though the more honest men of the Democratic party decline to sustain the plunderers, and are taking part with the Republicans in their efforts to purify the municipal Government and punish the swindlers.

THE RECESS OF THE NATIONAL ASSEMBLY.

M. THIERS has prevailed upon the National Assembly at Versailles to take a holiday. It will meet again on the 4th of December, and meanwhile the proceedings of the Government will be watched by a commission composed of twenty-five members, with power to convoke the Constituent and Legislative body before the prescribed date, should they see, or think they see, sufficient reason for doing so. A definitive stage in the course of public affairs has been reached. The rulers of France are able to pause and take breath—to look round and see the sad desolation of their country—to measure the abyss into which it has been hurled—and dispassionately to meditate the likeliest means of its recovery. What may be the effect of this interval upon M. Thiers and his Government, time alone can show. We fear there is not much to be hoped for from any change of judgment which the current of events may bring about in his mind. He is open to an access of light but from one quarter—and he is not destined, we fancy, to gain increased confidence or satisfaction from that.

The members of the Versailles Assembly, however, will have a useful opportunity, if they choose to avail themselves of it, of studying the true position, and ascertaining the real wishes as well as wants, of the French people. Till now, sanguinary events, imminent dangers, or party intrigues, have precluded that coolness and calmness of mind necessary for the formation of statesmanlike opinions of the crisis through which their country is passing. Sufficient unto the day has been the legislation thereof. Perhaps they have done as well as could be reasonably expected what, in their circumstances, no Assembly could have done faultlessly. In the rush and hurry of daily events, they have committed what disinterested onlookers consider grave mistakes. But, having respect to the time and mode of their election, to the frightful difficulties they were called upon to face, and to the novelty of the questions they were compelled to determine without much preliminary deliberation, we are not fully convinced that adverse criticisms of their proceedings have been as just, as they have been frequent. Outbursts of passion in their debates we count for little—in France all men's blood has been up to fever heat. We look to what they have done, whether under the guidance of M. Thiers, or in spite of it. If they had not put great restraint upon themselves, France would not at this moment be where she is. All things being taken into account, it must be admitted, we think, that patriotic feelings have overborne those of party, and that the gravity of the situation has quickened in the majority an unusual sense of responsibility. For the present, at any rate, France is tranquil, the German army of occupation is retiring, a large loan has been not only readily, but eagerly, subscribed, and temporary order has been evolved out of chaos.

But it would be a great mistake to suppose that present appearances in France indicate permanent settlement, or will do so for some months to come. She has not yet, we fear, touched the bottom of the calamity which she so gaily permitted her Emperor to dare in her name. It is quite clear that the President of the Republic has not yet accurately estimated the depth of the descent which the country has undergone, and that he fails to appreciate the tremendous penalty which it will have to pay. It may be that he, as well as the members of the National Assembly, will learn some unwelcome but salutary truths during the recess, and we much question whether when that body comes together again on the 4th of December next, his "*Sic volo, sic jubeo*," will carry so much authority with it, as it has done of late.

Legislators among their constituents have generally to submit to some modification of their views, if not in respect of their political principles, at least in respect of their manner of applying them. Several questions of first-rate importance will, doubtless, have some fresh light cast upon them, for the instruction of members, by the place which they occupy in the minds of electors, and will perhaps assume a different form and hue when seen by reflection, from those which they exhibited when looked upon directly. Whether the new constitution of France shall be Monarchical or Republican is one of the problems upon which constituents, both in the large centres of population and in the rural districts, will be sure to have something to say. Members will learn whether the assumption of constituent powers by the Assembly is generally approved by those who elected them only to make, and to arrange the terms of, peace with the victorious Germans—whether pervading sentiment is such as will admit of the subject being discussed and settled

before another general election—whether parties in France are not too evenly balanced, and, just now at least, too passionately excited, to arrive at any decision without danger of provoking civil war—and whether it may not be safer and wiser to prolong indefinitely the arrangement that exists, and with it the continuance and consolidation of domestic tranquillity.

Then there is the question of military armaments, respecting which it may be supposed that members will be favoured with the criticisms and sentiments of the people with whom they will come in contact. Is it the settled desire of France to maintain a huge and burdensome standing army, through which the whole population is to be passed, disciplined as soldiers, and at length remitted to a reserve? Are all classes of the people prepared to face the personal sacrifices, to pay the additional taxation, and to submit to the disturbance to industries, which the reduction of this system to practice will undoubtedly entail upon them? Is it required to protect France from German ambition and encroachments? Is it acquiesced in with the hope of avenging France for past defeats? What is still more to the point, will it be found practicable or tolerable? The Finance Minister wants 120,000,000*l.* sterling for the current expenses of the year! What will the constituents say to that stupendous burden—the penalty exacted from them by their indulgence of the military passion? Will they not somewhat anxiously and closely catechise their representatives as to how it is proposed to raise this enormous sum, and on what items of account it will be expended? An outlay of 120,000,000*l.* a year, for which the ways and means have to be provided by the National Assembly! Why, here is a topic for mutual consultation which cannot be evaded, and which will go far towards taking the heart out of all other topics. The thing will come home to every man's business and bosom with irresistible pressure. Depend on it, the meeting of the members of the Versailles Assembly and of the electors will be a very sobering process, and the former will return to work next December much more seriously disposed to be guided by facts in their legislative decisions, than by the eloquent dogmatism, or the authoritative will, of the President of the French Republic.

UNIVERSITY REFORM.

It is not surprising that proposals for further reform at Oxford and Cambridge should immediately follow the passing of the University Tests Abolition Act; for it is no secret that a large section of University reformers assented to the passing of that measure in an imperfect shape as a means of clearing the way for further action, which seemed to be impossible so long as the question of ecclesiastical tests remained undecided. Nor is it without significance that one of the earliest pleas for reform should have proceeded from the pen of a Nonconformist, who has been a sufferer from the lately abolished system, in having been deprived of those substantial rewards for scholarly attainments which would have been within his reach had he been a member of the Church of England. It is, indeed, with almost chivalrous ardour that Professor Wilkins, in his lately published pamphlet on "Our National Universities," now urges Nonconformists to use their newly-acquired rights; not for their own advancement only, but for the improvement of institutions of which he writes with warm, but also discriminating, admiration.

In allusion to the fact that the parliamentary representatives of the Universities always belong to the party of political obstructives, he shrewdly says that "the reproach would have fallen equally upon any other electoral body from which an Act of Parliament excluded all the Nonconformist constituents"; while, he adds, there is hardly a town in the kingdom where the return of a Conservative would not be ensured by the support, or the neutrality, of the various Dissenting bodies. He, therefore, looks hopefully to "the growth of a body of Nonconformist graduates, who may form as trustworthy a phalanx on the side of progress and reform as the country clergy now supply to the ranks of stubborn Conservatism"—which, in the shape of non-resident graduates, defeats the wisest schemes, and the most earnest wishes, of the resident fellows and tutors, who are engaged in the practical work of University teaching.

Mr. Wilkins admits that, in spite of such obstacles, the party of improvement has already effected much. Students may now be admitted

to the benefit of the Universities without being attached to a particular college, and "even college cooks—the most unyielding of mortals, second in dignity only (if at all) to the reverend masters, have been compelled to bow before the spirit of reform, to publish tariffs of their charges for the inspection of the authorities, and to furnish an eatable dinner at a reasonable price." Close fellowships and scholarships have, to a large extent, been thrown open to competition. The exemption, in several of the colleges, from the obligation to take holy orders within a given time, has extended the choice of lecturers, and led those appointed to look upon their work in a higher light, and to regard it with a more enduring interest. New professorships and lectureships in moral, in natural, in legal, and in historical science have been founded, and the division of labour on the part of lecturers, by means of "inter-collegiate" lectures, has already yielded valuable results. It is stated that "those who only knew the Cambridge and Oxford of some years back would find at present a revolution effected, none the less complete because it has been so silent," and though the loss to individual Nonconformists, occasioned by the obstinate retention of tests, is irreparable, yet "the Universities, in which they have at last won a long-denied equality, offer them now far richer advantages" than were attainable in years gone by.

Nevertheless, this pamphlet abounds in information which clearly proves how far Oxford and Cambridge fall below the ideal of national Universities, and even below the actually existing Universities of the continent. Whether the statement of Anthony Wood, that, in his time, there were over 30,000 students at Oxford alone, be apocryphal or not, it is certain that the educational work done, both there and at Cambridge, has diminished, instead of grown, with the increase of the population—that the poorer class of students have given place to the wealthy and fashionable section of the community—that, as the number of idle and dilettante undergraduates has multiplied, college teaching has been lowered in quality to suit their acquirements, or want of them, and that, as the result, the system of "coaching" by means of private tutors, has become an expensive necessity for those who are bent on attaining anything like a high standard of proficiency. In fact, Mr. Wilkins declares that at one of the best colleges at Cambridge, students reading for classical honours "were excused from attending any college lectures for the last twelve months before their degree examination," "confessedly on the ground that they would prove of hindrance rather than of service to them!"

To whatever causes these shortcomings are attributable, the lack of pecuniary means cannot be reckoned among them; for probably there are no public bodies in the world more richly endowed for their work than the two great Universities and their associated colleges. What their endowments actually amount to is, at present, a matter of guess-work, rather than of knowledge; but the Commission, to the issue of which the Government is pledged, will furnish authentic information on the point. Of course, there is waste in the present appropriation of these endowments—expenditure not necessarily corrupt, but yet wasteful, and therefore indefensible. The college revenues are applied to too great an extent in "supplying the prizes of education, and not to rendering education accessible." Mr. Wilkins calculates that the colleges divide among their graduate members alone at least a quarter of a million a year, and he adds:—

And this, it must be remembered, is given away entirely in the form of sinecure prizes. No duties, except the most formal and trifling, are required from any one on the ground of his tenure of fellowship. To every office which is held by a fellow involving any real work—whether tutorship, lectureship, bursarship, or stewardship—an additional salary is attached, derived either from the ordinary college revenues or from the fees of students. At least one-half of those who are drawing an income from the college revenues do not even reside within the college walls; and of those who are in residence a considerable portion have no duties at all, or such as are merely nominal. I should be speaking strictly within bounds if I were to say that, in the case of the great majority of the minor offices, all that is now done by three distinct officials could, without any undue pressure, be assigned to one. We may fairly assume, then, that at least 150,000*l.* per annum is distributed purely in the way of prizes among the most distinguished of the university graduates.

The writer does not deal with the subject of clerical fellowships and of enforced celibacy from what may be termed, its moral side, but he points out with great clearness and force the evil tendencies of the existing system in regard to the professed objects of a University. The younger Fellows who do not mean to be celibates, or whose consciences forbid their becoming clerics, give themselves up to the accumulation of money, rather than to the advancement of

learning, so that, at the close of their University career, they are "found to have left behind them a reputation for a handsome balance at their bankers, and not a single important contribution to the sum of human knowledge." On the other hand, if a Fellow is willing to submit to the two conditions—to renounce marriage, for which, it may be, he is fitted, and to assume the clerical office, for which he has no qualifications, "there is no limit whatever to the tenure of his fellowship," and no duties of any kind are attached to it.

Admitting that some prize fellowships should remain, it is contended that even a ten years' tenure is too much to give for past distinction, and that no Fellow who is not filling some college office should hold them more than seven years. This, it is estimated, would save nearly 50,000*l.* a year, and, if it were desirable so to dispose of the saving, three men would obtain fellowships instead of one. But it is alleged that the present supply is equal to the necessities of the case; that an increased number of such prizes would lower the standard of proficiency; and that it would be wiser to appropriate the amount in effecting other and much-needed changes. Other portions of the college revenues might be dealt with in the same way; for why should the master of Trinity College, Cambridge, have 5,000*l.* a year, and that of St. John's 3,000*l.*, or any of the Oxford heads so much as 1,200*l.*—more especially if it be the fact that "the functions discharged by the nominal heads of the colleges are almost entirely of a purely nominal character," and might be transferred to other members of the collegiate body? And supposing that 150,000*l.* a year could be saved, without impairing "in the least degree the value of the Universities," what could be done with the amount? Mr. Wilkins replies, establish a hundred additional posts—professorships, tutorships, lectureships, endowed with 750*l.* a year each.

The immense advantages that would follow at once from such a reform are apparent. We should have, in the first place, that which we are most desirous of obtaining, something to which men of the highest university distinction could look forward as a life-provision, if they were willing to devote themselves to education. Tutorships would become a career, for in the case of each there would be a goal in sight, to which they would eagerly press. The college lecturers would be chosen, as at present, from the most distinguished of the younger graduates: but these, instead of looking always outside the University for their permanent work and settled home, would be aiming always to win such a reputation for scholarship, vigour, and success in teaching, as might secure them in due time one of these university appointments.

We cannot follow the writer in his references to the subjects of services at College Chapels, of compulsory attendance, and of training for the Nonconformist ministry as effected by the changes already made, and yet to be witnessed, at the Universities. We reiterate the hope which he has expressed that Nonconformists will throw their weight into the scale of University reform, and, as accurate knowledge of the facts of the case is essential for that purpose, we commend to their special attention Mr. Wilkins's thoughtful, instructive, and well-reasoned essay.

THE TUNNEL THROUGH THE ALPS.

SOME of our readers may remember a remarkable speech in which the late Lord Palmerston demonstrated, at least to his own satisfaction, that the Suez Canal was an impracticable scheme; and they will also recollect that in this view he was supported by the high authority of Robert Stephenson, who, without sharing his leader's political antipathies, declared that the engineering difficulties constituted an insuperable obstacle to the success of the undertaking. Down to the very period which was fixed for the opening of the canal, wise men shook their heads, and hinted that M. de Lesseps had undertaken a task beyond his strength. We know, however, that the result amply vindicated both the faith and the genius of the men who, undismayed either by the evil prognostications of croakers, or by the manifest perils of the enterprise, patiently continued their labours, with the determination to achieve success by deservng it. Similarly the proposal to bore the Alps was regarded as a chimerical project, while many who admitted its practicability, were yet constrained to predict that it would take fifty or sixty years to realise. The sequel shows the worthlessness of all such vaticinations, however great the authority by which they are sustained. While wars and rumours of wars distracted every region of the world in which men dwell, the engineers and their assistants were slowly but surely blasting their way through Mont Frejus, the thinnest part of the great Alpine range. It is unnecessary to expatiate upon the enormous physical difficulties which Signor Grattoni had to surmount ere the seven miles of tunnelling reached that point at which success was practically assured. Mr. Francis

* *Our National Universities.* By AUGUSTUS WILKINS, M.A., late Scholar of St. John's, Cambridge, and Professor of Latin in Owens College, Manchester. (Hodder and Stoughton.)

Kossuth has described, with scientific precision, both the surveying and the engineering operations which have established a railway communication between France and Italy; while Mr. Génési has given a thrilling account of the meeting of the two parties of workmen who, after starting from opposite extremities of the mountain and disembowelling the rock for thirteen long years, suddenly made a breach which enabled them to clasp hands in the tunnel which they had thus happily constructed five thousand feet below the summit of Mont Frejus. "In spite of the war, the cheers of all scientific Europe came to find us in the entrails of our mountain when the happy termination of our enterprise became known. The two axes met almost exactly; there was barely half a yard error. The level on our side was only sixty centimetres (less than three-quarters of a yard) too high. But after thirteen years of continual work, who could even hope for so perfect a result? We placed at the point of junction an inscription on a marble tablet, commemorative of the happy event." That man must have a strangely apathetic nature, who, in contemplating the successful issue of so much noble toil, does not experience a measure of the exultation which rewarded the exertions of the Italian engineers, and does not, at the same time, feel thankful that, while war was piling up hecatombs of slain, peace was still gathering an ample store of those trophies which bless and enrich mankind.

The first train has passed through the tunnel from Bardonnecchia to Modane and back again. The Italian Commissioners have met the French Commissioners, the enterprise being an international one; and a splendid banquet has been held to celebrate the union of France and Italy by more enduring bonds than those of war. Although M. de Rémusat, the French Minister for Foreign Affairs, was unable to be present at the festivities, it is impossible to avoid attaching a rare political significance to the speeches which were delivered on the occasion. The words that fell from the lips of the representative of France must kindle a feeling of hope in the breasts of peace-loving men. "France and Italy," exclaimed M. Lefranc, "could now join hands. They were united by the bonds of peace and humanity. He admitted that France had committed many errors, but it was now time to work for the good of all mankind." We would fain hope that this is something more than rhetorical language, the expression of a vapid sentimentality; and that French statesmen, having sounded the abysmal depths of military glory, will endeavour to restore the *prestige* which is now suffering eclipse, and to regain the power which war has rudely shattered, by placing France in the van of civilisation and making her the champion of freedom and the peaceful progress of nations. Be this as it may, the cry, "Long live united Italy and France," which was so enthusiastically greeted at the banquet, will excite pleasurable emotions in every quarter save one. Among Ultramontanes it will assuredly provoke a feeling of despair. A Franco-Italian alliance can only exist on the basis of a frank and cordial recognition of the right of the Italians to enjoy the blessings of freedom, independence, and unity, and to make Rome the capital of a regenerated nation.

In all this there is no sign of the decrepitude or decline of the Latin race. A moribund or decaying race does not hew through mountains which, during all the historical ages, have constituted a barrier to friendly intercourse. From the days of Hannibal to those of Charlemagne, and on to those of the great Napoleon, no conqueror in his might has ever dreamed of marching his armed hosts across the Alps by any other road than the inclement, precipitous, and dangerous one which rejuvenated Italy has now absolutely superseded. The senility of age could not compass such an achievement; it is rather the fruit of a stable though imperious youth. The nation which can accomplish a work of this splendid magnitude and utility will outlive all detraction and prove worthy of its classic fame. To it exclusively belongs the honour of having planned and executed the great engineering feat. An Italian—Giuseppe Medail by name—first conceived the idea. The immortal Cavour carried through the bill which authorised the expense. King Victor Emmanuel exploded the first mines which prepared the way for the excavation of the tunnel. An Italian engineer superintended the operations, and Italian workmen prosecuted them to a triumphant issue. If a tenth part of the same skill, persistence, and industry is hereafter lavished upon the material development of the Peninsula, the resuscitation of Italy will soon become an accomplished fact, and the land of Cavour and Garibaldi will rival the glory, while she will eclipse the prosperity, of Imperial Rome.

SCOTLAND.

(From our own Correspondent.)

GLASGOW, Sept. 18th, 1871.

The west of Scotland, of late exuberantly demonstrational, is preparing for yet another stir. The Liberals of Glasgow have taken steps to induce Mr. Gladstone, now in the north, to pay them a visit. A few years ago he shed his beams on Edinburgh; Glasgow will now have her turn. The western city has just done homage to philanthropy in the person of a Conservative peer. She now wants to honour high principle and statesmanship in the person of the Prime Minister whose principles she shares, and whom, at the last great electoral contest, she asked to stand as her representative. If the Premier does consent to visit Glasgow, he may assure himself of a hearty reception. We may add that the electoral roll of the city, as just made up by the assessor, amounts to 52,000, having increased by 2,000 during the past year.

The northern kingdom, pushed away from the continent towards the "melancholy ocean" and the inhospitable pole, naturally relishes such demonstrations, and certainly has had no reason of late to complain of neglect on that score. What with the Court so much at Balmoral, the Lorn espousals and rejoicings, so many of our notables in the Highland wilds, the British Association at Edinburgh, Earl Shaftesbury in Glasgow, and her own Scott celebrations in every town in the land, Scotland has this season had attentions and gala-days more than her share.

The fault found by some captious critics with Glasgow, as a Liberal constituency, doing honour to a Conservative philanthropist, will, it is to be hoped, find sympathy with few. All true Liberals, on the contrary, will agree with Mr. Punch, who "applauds Glasgow for its hearty welcome to as good a man as ever stepped Buchanan-street." The Earl himself, in a letter after his return, describes his reception as having been "beyond his imagination," and as having impressed him with the "value of the spontaneous approbation of a free and generous people." We regret to add that the Lord Provost, to whom this letter was addressed, and who was prominent at the Earl's meeting, has, by reason of foreign consignments, been driven to suspension, the liabilities being estimated at 150,000*l.*; and has, in consequence, resigned his civic office. We may also add that the Earl's host, Mr. Burns, of Wemyss Castle, the leading partner in the famous Cunard and Inman lines of steamers, had for his grandfather the Rev. Dr. Burns of the Barony Church, Glasgow (now under the Rev. Dr. Norman McLeod), a patriarchal man, who died at the age of ninety-six, and who had been no fewer than seventy-two years in the ministry.

Apropos of Sir Walter Scott's Centenary, another and much humbler celebration of the same kind was held last week in the quiet town of Selkirk, in memory of a well-known name—Mungo Park, the famous African traveller. He was born in that neighbourhood on the 10th September, 1771. In the simple celebration on Monday last week, the Provost of Selkirk referred, says the *Daily Review*, to the more salient points in the career of the adventurous traveller, whom he held to be the real pioneer of African travel, concluding by a touching allusion to his melancholy and cruel fate at the hands of the African natives.

Of the British Association it may not be too late to remark, that though in itself, and in the number of tickets sold, it was a marked success, it has left behind it one or two regrettable memories. Edinburgh, it seems, opened her gates to the illustrious assemblage, and her public balls; but rumour adds, and not in a whisper, that she was not equally prompt in throwing open her homes. The *savans* have deported themselves under the alleged neglect with the dignity native to philosophy. But those dread invisibles, the "correspondents," who are cumbered with no more philosophy than they can carry in their carpet-bags—who are ubiquitous, irrepressible, and wholly innocent of life-theories, but well up in daily life-facts—have not parted with Edina without tweaking her nose, and touching her sensibility on that sorest of points. We have seen it urged in reply that Edinburgh, at the time of the appointment, sufficiently washed her hands of the matter by the timely warning that the month chosen was, for all ends of hospitality, the most inauspicious of the whole year; so many being absent at the coast, both of Forth and Clyde, for which the inclination and the facilities are increasing every year. This will hardly be accepted as entirely satisfactory. Another wicked prank of the correspondents was to turn down, under competent guides, into the lanes and wynds, while the philosophers were sound

asleep, and spy out the moral and social nakedness of the city, and then send it forth, in their several broadsheets, on the wings of all the winds. This was a rude rub to the most picturesque of cities, and threw her confessed exterior beauties into sad and sudden disarray. The most afflictive feature of it all was that, though the colours were laid on sufficiently thick and strong, it was, on the whole, "an owre true tale."

Though Scotland enjoys these ceremonials, she has never any difficulty in doffing her holiday attire, and returning to her well-defined orbits of industrial activity. Whatever stir there may chance to be, surges mainly round the two foci of the kingdom, the twin cities of Edinburgh and Glasgow. But in quieter towns, and among the Highland solitudes, in coach, afoot, in yacht or steamer, with rifle or with rod, there are ample signs of exhilarant holiday life. The Queen, happily recovering under the bracing breezes from Loch-nagar, has had her court increased by fresh arrivals, including the Prince and Princess of Hesse, with their five children. The Chancellor of the Exchequer is cruising up and down the Western Highlands; and others of our worn-down rulers are seeking health in similar ways. Among these, Mr. Kinnaird, M.P., has uttered some pertinent things on education to his constituents at Perth. In the course of his address he said:—

Scotland was going to have education, and he hoped it would be thoroughly un denominational—(applause)—and why? Because immediately on the Scotch Act would follow one for Ireland, and if Scotch education was made denominational, there would be a plea for applying the same rule to Ireland. What were foreign countries doing? Directly Italy obtained its liberty it at once took education out of the hands of the priests. (Applause.) The moment Austria got a Liberal Government and the people got an opportunity of speaking, Austria got rid of a denominational, priestly, and nun-ridden education. (Applause.) And here we, a Protestant people with a Liberal Government, were about to hand over the poor children of Ireland to the priests to be educated. He hoped the people of Scotland would speak out boldly and clearly in this matter. It was in their hands. If they allowed the children of Ireland to be educated by priests, there would be interminable difficulty with the population of the country.

On this same subject, we may just note in passing, the Free Church General Association of Teachers, at their annual meeting a few days ago, declare strongly for more justice to their order, and for a Scotch representative Board of Management, and "more regard to the wishes of the people of Scotland," in any future legislation on the subject of education. The "people of Scotland," it is needless to say, here mean the pig-headed Presbyterian faction that will have their so-called "use and wont" of denominational teaching in the public schools, even at the price of saddling Ireland with a juvenile Establishment of that Catholicism which they profess to hate and dread—for such will be the sure and logical consequence of their blind and selfish fanaticism.

The Scottish Episcopal Church, as is well known, is the most genteel and aristocratic of the Scottish denominations. And yet how stands it with their clergy? The Bishop who opened the annual synod of Aberdeen and Orkney, in St. Andrew's Church, Aberdeen, on Wednesday last, shall give the reply. In the course of his charge he stated that there was "the utmost difficulty in finding suitable persons for vacant charges."

He accounted for this scarcity by the fact that the stipend of English curacies has been increased beyond the income of most Scotch rural incumbencies, and therefore they no longer could recruit in the English labour market; and, it might be, the very inadequate stipends of our incumbencies deter persons in this country from devoting themselves to a profession in which, if they have not private means, they must undergo extraordinary privations. This state of things was now becoming very serious, and so far as he could see, the only way by which the existence of the Church in some places could be preserved would be either by increasing the minimum income of the poorer incumbencies, or by persons entering into holy orders out of love to God and His Church, with means of their own, rendering them independent of the pittance supplied by their congregations.

At another of these annual synods, that of Brechin, held just the day before in St. Paul's Church, Dundee, the Bishop of Brechin delivered a very elaborate and able, but strongly High Church charge on the Infallibility dogma and on the general character and influence of the Papal Church. In the course of his historical review, his lordship condescends to say, "No doubt some of the Puritans were personally religious men." Of the infallibility dogma, which he "utterly disbelieves," he remarks, sensibly enough:—

Such an event is one of the most important in this remarkable century. It will have the most profound influence on human thought. Its promoters have rightly calculated this, and we must believe that they have acted from a sincere desire of promoting the interests of Christianity. This is their panacea for the infidelity and materialism of the age. But will it succeed? I cannot think that the type of Christian life

produced by the school of infallibility will have the masculine strength to cope with the errors of the times, putting aside for a moment the truth or falsehood of the doctrine. On the contrary, I believe that it will tend to widen the gap that exists already between the intellect and the piety of Europe; that it will drive the educated classes into infidelity, and sap the foundations of the social order by erecting into dogma an impossible theory of life.

The Edinburgh Annuity Tax, says the *Daily Review*, is "hard to kill." It was thought to have been fairly despatched in the recent measure of Lord Advocate Young, and so we presume it is; but its ghost is not sufficiently laid, and it is at present in Edinburgh "revisiting the glimpses of the moon." It seems arrears are still due, and are still in the process of recovery. This process has become so tedious, teasing, and trying to the flesh, that the collector has put in a reasonable claim for a more adequate salary. The salary is defensible enough, but the harvest of recoverable arrears out of which it is to be paid is dolefully dubious and precarious. The matter is meanwhile remitted to a committee.

The Church of Scotland, in bestirring herself to increased diligence in the race of Christian zeal, has in more ways than one touched the sensibilities of her members. One complains, surely with more bitterness than reason of a query in the schedule issued to the clergy by the convener of the committee on Christian Life and Work, viz.: "What, in your opinion is the state of vital godliness among those who usually attend church?" But in another of the queries, occasion has too clearly been given for indignant remonstrance. Her Home Mission Scheme is superintended by the Rev. Dr. Phin, who lately resigned his charge at Galashiels to devote his entire energies to this object. These energies threaten to be formidably redundant.

Not finding his duties heavy enough for him (says the *Glasgow Herald*), he resolved to make a little work for himself. Accordingly, on the 28th of July last, he issued an edict by which every minister or missionary on his scheme was instructed to keep a journal of his labours, which was to be transmitted to the reverend gentleman immediately after the last Sabbath of each quarter. This record is to be regularly posted, so that Dr. Phin may be able to examine it before authorising the payment of the committee's grants a fortnight later. The committee expects—that is to say, the convener of the committee directs—that the journal shall contain "a detailed statement of the occupations of the minister or missionary during the whole of each Sabbath, specifying where he preached or delivered addresses, or conducted a Sabbath-school or religious service of any sort throughout the entire day; and that in the event of his being away from his station at the time when he ordinarily officiates there, the name of his substitute shall be mentioned."

Not content with an account of Sunday, the committee desire a corresponding fulness of detail on the work during the week.

They desire (they say) in every case evidence of genuine missionary effort, not only on the Sabbath, but on the other days of the week; and that, in judging of the merits of a station when distributing their grants, the clearness and completeness of a journal will have due weight. It will be the committee's aim to afford liberal encouragement to laborious ministers or missionaries, and to bring them under the favourable notice of the Church.

More humiliating still, the Draconian Convener, Dr. Phin, demands that, except when a parish happens to be vacant, or in other peculiar circumstances, to be explained to the committee, "this journal must be attested by the parish minister in the following terms:—"I hereby certify that, to the best of my knowledge and belief, the above is an accurate record of the missionary work performed by — for the period to which it refers." This is insult added to injury, with a witness. The force of military discipline could hardly further go.

The Rev. Dr. Burns, of the Glasgow Cathedral, brought up the subject of this Home Mission Schedule at the last meeting of the Glasgow Presbytery on the 6th of this month, when a smart censure was pronounced on what the leading print of the city pronounced to be an attempt to establish slavery in Scotland, and to make the missionary ministers go about their self-denying duties with a collar about their necks. The Presbytery found that "the putting of these questions to each member of the Presbytery by the Home Mission Committee, upon their own authority, is unconstitutional," and they "instruct Mr. Gray, their representative at said committee, to bring this matter before the committee at their next meeting." After this we may safely assume that the Rev. Dr. Phin will have to cleave the waters of evangelistic zeal with a little less impetuosity. For the veritable zeal itself, let the pulled-up Doctor have all credit. As for the unwisdom that has accompanied it, it ought to be remembered that in this new path of voluntary religious enterprise he is as yet but an unbroken colt, and may be expected to plunge a little awkwardly at first, till, by dint of bit and bridle, and of self-discipline, he comes to carry himself decently.

THE HAMPSHIRE CAMPAIGN.

The special correspondent of the *Times* gives a long account of Thursday's movements, which he calls the battle of Weaver's Down. A British *corps d'armée* was understood to be disposed towards the north from Aldershot to Guildford, holding the line of the Hog's Back, and drawing its supplies from the north and north-east. Half of the 3rd division at Borden Lodge, Woolmer, was supposed to be the British advance guard, acting under instructions to attack the invaders whenever and wherever they might be met, and feeling its way southwards with its vedettes and outposts pushed along the Great-ham and Liphook roads. The other half of the division was understood to be the advanced guard of a foreign army. The foreign fleet had swept the British navy out of the narrow seas; troops had been landed, and were now marching on London, and safely supplying themselves from the comfortable bases of the captured towns of Portsmouth and Southampton. The advanced guards were both of the same strength, or nearly so, being 4,100 against 4,300, but whereas the orders of the British were to make a bold and decisive attack at the earliest possible opportunity, the main force of the invaders was not yet ready to advance, and the division sent forward was instructed to do no more than move with caution, to ascertain the strength of the British, not to compromise itself in any decisive action, but, nevertheless, to do its best should it chance unexpectedly on the enemy. As to the way in which the plan was carried out, the writer says:—

Though the programme of the manœuvring, to a certain extent, miscarried, every one agrees that what there was went off well. There were little mistakes, of course, but there was plenty to praise, and in the opinion of good officers the day showed considerable improvement even on the best of the ordinary Aldershot sham fights. What General Blumenthal thought one would like to know; an Austrian officer who was attached to the Abyssinian expedition, and whose opinion is in other respects well worth having, considered we had done uncommonly well. The foreign officers, whatever they may think, are fond, however, of keeping their opinions to themselves, and one not in the secret of their thoughts might judge that nothing interested them so much as the sudden rise of two blackcock. Yesterday, as on other days, they admired the men, horses, and *materiel* of our cavalry and artillery. There were no accidents, and the only thing which might have led to one was the upset of a gun in the rough ground.

The first battle took place, as announced, on Saturday. Sir Charles Staveley led his division, the 3rd, against the Hog's Back; his right brigade attacked it in front, his left brigade marched upon Tongham to turn the west side of the ridge. But Sir Hope Grant, who now commands the 1st Division, was aware of the enemy's plans, and had blown up a bridge at Tongham, so as to check a turning force there. So the advance of the left brigade was stayed for a time considered long enough to have repaired a broken bridge, and thus it fell out that Sir Charles, with his right brigade, arrived on the Hog's Back, and found that it had been evacuated by the 1st Division. It was (says a military correspondent of the *Times*) an excellent position to defend, but in rear of it, down the northern slope, were too many fields impassable to a force ruled by Act of Parliament. If beaten or outflanked, Sir Hope could not have withdrawn the division in safety. His decision was therefore not only prudent, but even necessary. The writer proceeds:—

For these reasons, because there was no opposition, and because the left, or turning brigade, was checked, it happened that Sir Charles Staveley pursued with one brigade only, the left brigade coming up behind him. He probably supposed that the manœuvres for the day were over, as the position he had to take was evacuated by the enemy. So he pressed on, without waiting to put his two brigades abreast again, and came to the foot of Fox Hill in column, where he found Sir Hope's division posted very strongly. So well placed were the infantry and guns that the attacking force could not face the fire, and was brought to a halt, a portion of it being ordered by one of the umpires to retire, as its position was untenable. Meanwhile, on the left of the attack, General Carey led his division, the infantry in two columns, the cavalry forming another, against the brave 2,000 defenders at Hungry Hill. The route was circuitous, and the columns did not arrive till half-past eleven o'clock. The left brigade first touched the enemy near the western end of Hungry Hill. It advanced by a narrow road which led steeply upwards for a few hundred yards before debouching on the heathery hill-side. No sooner was its approach discerned than a half-battery of Strangway's Horse Artillery dashed forward to meet it and came into action on the crest of a small shoulder within four hundred yards of the head of the column. There was no advancing against the nine-pounders. The head of the column halted and sent skirmishers into the fields on either side. As soon as their crackling fire was heard an umpire decided that the guns must retire. They did so instantly, but took up another position further back commanding the road. The horses leapt gallantly over a hedge into a field to right of the road, and the guns came into action sure of a retreat through a gate behind them on to the heath. On came the skirmishers from below, and what can three guns do against a cloud of skirmishers? They retired again, to take their places on Hungry Hill itself, among hillocks and deep heather. At last the enemy was free to move on, for now the rounded shoulder of the hill concealed the head of the column from the guns. Just where the road met the heath a line of breastwork had been thrown up. Its defenders were rather in haste to retire, supposing the enemy to be only in front of them.

They were right in the end, however, for just then the sound of fierce musketry fire was heard on their left, proceeding from the right brigade of Carey's Division attacking the east end of Hungry Hill, where it falls with a bold drop to meet the plain. A messenger arrived at a gallop to demand the assistance of the guns which had originally stood in a work where the new attack was being made, but were brought out to meet the attack on the road. They were retiring, but obeyed orders, and started at speed to their old position. Arrived there, they found themselves face to face with the head of Carey's right brigade, already in possession of the works. It was no easy matter to make good their retreat down a steep and broken hill-side to the plain. Some of their horses must have fallen before the fire of the infantry, and it is questionable whether they could have got away. Away they went as it was, and were soon seen galloping at a tearing pace to the next ridge whence they could shell the assailants. The line of the defending army was now penetrated, Hungry Hill was taken, and a rapid pushing force might have cut off the whole of the defenders from their communication with their division on Fox Hill. It could hardly have been otherwise, seeing that some 12,000 men were set to hold a line which would have been covered with less than 50,000—even 50,000 Englishmen. No doubt General Carey would have quickly formed such a column, and made for the space between the divided enemy, but just then, shortly after twelve o'clock, came a message from the Duke to say that he was to march his men towards Cove Common, and encamp there. The firing did not cease, but the advantage of the opportunity was suffered to pass by. We were much struck on this occasion by the want of flexibility of the English line formation. Prussian company columns would have been formed instantly in such a case, even without a divisional order, and each battalion would have rushed down to the plain in a wavering but perfectly handy row of small bodies. Thus the battle was won, though Sir Hope's position had not been carried by assault, for his right was driven in, and might even have been cut off.

The writer quoted says there can be no doubt that the first trial of autumn manœuvres on English soil was a success. It was considered so by the Duke, who called all the commanding officers and the umpire staff together to hear from them several accounts of the proceedings. A good many complaints are mentioned by other correspondents. Mr. Cardwell (says the *Times* correspondent with the 1st Division) may have heard that the 3rd Dragoon Guards were left without food, proper food, under circumstances which appear utterly inexcusable, no matter who makes excuses or what the excuses may be. The same writer says:—

The Rifles at 5 p.m. had had, according to one informant, nothing to eat since the early morning. They were out on picket and outpost, and Prince Arthur slept under a hedge in his great coat all night—and cold enough it was—among his men, and next day he was to be seen tramping along with his haversack by his side, covered with dust, after hard work skirmishing all the morning to lead his men to resist the enemy on the Tongham. "We are ordered not to beat them," he said to some one who spoke as he passed, with an emphasis on the word ordered which gave one to understand His Royal Highness would like to try.

The fighting began again on Monday morning by Sir Charles Staveley breaking up his camp and advancing towards Chobham ridges. There were two great obstacles to cross—the Aldershot line and the Basingstoke Canal. While reconnoitring with his staff Sir Charles was nearly taken prisoner by Sir Hope Grant's outposts. Sir Charles's division soon took possession of the line, the Brookwood station affording opportunity for planting a battery of artillery, while the railway itself was lined with infantry, who kept up a destructive fire upon the home forces under Sir Hope Grant, holding an advantageous position in the undulating plain between the Woking Cemetery and the long ridges of Chobham. Here Sir Charles was for fully an hour and a half kept in check, the bridge being supposed to be blown up. Directly it was repaired, Sir Charles poured over regiment after regiment of infantry, the columns passing over at the double, and their appearance was the signal for a renewed artillery fire on both sides. The home forces now began to retire rapidly towards Chobham ridges. Sir Hope Grant's gallant stand proved vain, for his men were driven back on all sides, retiring in excellent order. Sir Hope Grant was, in fact, entirely out-manceuvred. The retreat grew very rapid along the slope and valley below the ridges from Bisley towards Chobham village.

Speaking of the position at the close of the day's operations, the special correspondent of the *Times* with the 3rd Division says:—

The 2nd and 3rd Divisions lie to-night on the camping grounds at the north end of Bisley Common, a couple of miles south of Bagshot, and just under Chobham ridges. They have thus fought their way some four miles nearer the valley of the Thames than the farthest point won on Saturday, but Londoners have no need just yet to stand in the streets and "whisper with white lips, 'The foe, they come, they come!'" Sir Hope, their doughty champion, is rendering a good account of every inch of the way. He is now in an entrenched position, and you need not wring your hands in despair, for to-morrow may see you ringing your bells in joy.

The *Times* correspondent is of opinion that the fault of Monday's manœuvring was a reckless exposure of life on both sides. The regiments stood up and fired at each other as though they were so many stone walls.

To-day was especially a lesson in tactics, as Saturday was in strategy, and both generals handled their men well and cleverly. Some mistakes there were; for instance, when the Life Guards and two battalions of Foot Guards allowed themselves to be enclosed by skirmishers. The latter judiciously retired only just in time, but the former were ordered off the field by an umpire. Last night it was thought that the brunt of

to-day would be borne by Carey, but as it turned out the 3rd Division did most of the work again, owing to Sir Hope Grant's unexpected dispositions. General Carey came up well on the left, his guns made themselves very useful, and he effected his junction with Sir Charles Staveley in admirable place and time. These two companions in arms have now fairly struck hands, and stout-hearted Sir Hope and his true ten thousand will have enough to do. The cavalry were little used. One of the Life Guard regiments in conjunction with the 50th amused itself out of bounds by harassing the baggage of the 3rd Division, till an umpire's order compelled it to desist. Bisley Common is much too boggy and rutty for cavalry. As it was, a field battery horse broke his leg, and how two regiments of the Prince's Brigade crossed a nasty boggy creek without accident to life and limb is a marvel. First of all came the 10th Hussars, and about 100 had crossed, most of the horses sinking to their haunches, cruelly straining and wrenching themselves, and narrowly escaping a roll over, when the Prince himself came. "Keep to the right, sir; keep to the right, sir," called the officer, who had been hurrying the men over at more risk than his equine philosophy dreamt of, but His Royal Highness knew what he was about, was very well able to take care of himself, and so was his pretty mare, who stepped quietly over without a fault. The Prince rode on, and not many more men had crossed to the officer's cry of "You're finking, sir," "Come along, will you!" when a horse rolled over on its rider. It might have killed him on the spot, for it is just in a little matter such as this, sillily conducted, that a bad accident happens. Thanks to no one but Providence, the trooper was not hurt.

The following account of the further operations of the mimic campaign is given in a telegram in the *Echo*, dated Sunningdale, 1.15 p.m., Tuesday. "General Staveley resumed his attack this morning upon Sir Hope Grant, the forces having removed in camp during the night in close proximity, with the exception that the Second Division, under General Carey, crossed Chobham ridges and took up a position with the left resting upon Sanders. The attacking forces were soon on the way, the order having been issued that they should leave their tents standing on both camps. It was nearly ten before the first gun was fired upon an attacking division which were rapidly advancing through the wooded bottom lying between the encampments and the ridges north of Chobham village, towards which it was expected that Sir Hope would fall back. This expectation was not unfounded, for his forces fell back on every hand, giving way with a facility that was somewhat suspicious. The cause however, soon became plain, the attacking forces being led on and on till they found themselves descending into an open, undulating plain, lined with treacherous-looking masks, which soon proved to be slight entrenchments, from which the Guards kept up a galling fire.

"The troubles of the attacking forces increased as they raced over the open, or skirmished from ridge to ridge. They only took one little entrenchment to find that the Guards had retired to another, over which the black bearskins loomed ominously above the smoke which now drifted over the plain. The attack was vigorously kept up as the defenders retired towards a series of steep hills in their rear, which, as one approached, were seen to be masked by the spade. Had there been any doubt on this point, it was soon at an end, for as Sir Charles Staveley's and General Carey's forces came on in a half circle, it was to find that the centre towards which they converged had been turned into a formidable series of redoubts, surrounded by ditches lined with riflemen, whose heads alone were visible as they kept up a murderous fire from their very strong position. As the attacking forces came into sight upon the wide treeless plain, Sir Hope Grant's heavy guns in position vomited fire and smoke. But still, in spite of obstacles so formidable, and a defence which showed its deadly power more and more every moment, Sir Charles sent his men forward in long lines, tempting the Life Guards and the Blues out from beneath the sheltering cannon and into a charge."

SOCIAL LIFE IN INDIA.

On Friday evening a number of ladies and gentlemen assembled, by invitation of Miss Mary Carpenter, at Red Lodge, Reformatory, Park-row, to meet the well-known Hindoo reformer, Babu Sasipada Banerjee, and his wife, who are at present sojourning in England. The company having partaken of tea, Miss Carpenter, in a few remarks, introduced Mr. Banerjee, and expressed the pleasure with which she received him in this country, especially as he had had the courage to bring his wife with him, who had invariably sympathised with her husband in all his undertakings. Mr. Banerjee, who met with a warm reception, delivered a long address in fluent English, upon the social condition of India, referring more especially to the status of the female portion of the population. He said he had been working for the last twelve years in striving to elevate the social condition of his countrymen and countrywomen. He had been encountered by many difficulties, but he and those who had been acting with him had been successful in accomplishing some real good. Speaking for himself, the Babu said he had always looked upon the moral and intellectual elevation of Indian women as a most important subject, for they could not hope to see an improvement in the tone of society in India until the condition of the women was ameliorated. There could, in fact, be no society without ladies, and it was no exaggeration to say that in India no such thing as society existed. Women were entirely shut up in the zenana, and from their infancy to the day of

their death, their lives were miserable. When a girl was born in a house there was nothing but gloom, and her whole childhood and girlhood were spent in religious observances, the object of which was to improve her worldly position, while the culture of her mind was wholly neglected. He condemned the system of early marriages, and speaking of the superficial character of male education, he expressed an opinion that the wives of educated Hindoos were actually worse off than those of the old Hindoos, because of the false notions which the former imbibe from books which professed to describe English life. He did not advocate the same degree of liberty for Hindoo women as was enjoyed in Europe; but he felt persuaded that India never would move forward in enlightenment till the condition of her women was altered. (Hear, hear.) Miss Carpenter then explained the nature of Mr. Banerjee's philanthropic efforts, and described the persecution to which he and his wife had been subjected for daring to break through established notions. She stated that his religious views were in harmony with those of Chunder Sen, and that his object in coming to England was to endeavour to obtain pecuniary aid to enable him to continue his work, and to establish an infant-school in his native town. A sum of £50 had been already voted to him for this object by the Indian Association.

AN ELABORATE PLACE OF WORSHIP IN AMERICA.

(From the *New York Independent*.)

Mark Twain is a queer authority on religious subjects; but we find in a recent article of his in the *American Publisher* a most entertaining piece of religious intelligence, which we condense for our readers. The article relates to a church about to be built in Elmira, N.Y., by the society of which Rev. Thomas K. Beecher is pastor. The buildings of this church will be three—a trinity in unity—massed together in a large grassy square, ornamented with quite a forest of shade trees. The main building contains the auditorium, which is circular; an amphitheatre after the ordinary pattern of an opera-house, without galleries. The first thirty or forty seats are on the level floor, and the rest rise in graduated tiers to the wall. The seats on the level floor will be occupied by the aged and infirm, who can enter the church through a hall under the speaker's platform, without climbing any stairs. The people occupying the raised tiers will enter by a dozen doors, opening into the church from a lobby, like an opera-house lobby, and descend the various aisles to their places. Under the raised tiers of pews are to be stalls for horses and carriages, so that these may be sheltered from sun and rain. There will be twenty-four of these stalls, each stall to be entered by an arch of ornamental masonry—no doors to open or shut. The second building is to be less lofty than the church; is to be built right against the rear of it, and communicate with it by a door. It is to have two storeys. On the first floor will be three distinct Sunday-schoolrooms—all large, but one considerably larger than the other two. The Sunday-school connected with Mr. Beecher's church has always been a "graded" one. The whole upper storey of this large building will be well lighted and ventilated, and occupied wholly as a playroom for the children of the church; and it will stand open and welcome to them through all the week-days. They can fill it with their playthings, if they choose; and, besides, it will be furnished with dumb-bells, swings, rocking-horses, and all such matters as children delight in. The idea is to make a child look upon a church as only another home, and a sunny one, rather than as a dismal exile or a prison. The third building will be less lofty than the second; it will adjoin the rear of the second, and communicate with it by a door or doors. It will consist of three storeys. Like the other two buildings, it will cover considerable ground. On the first floor will be the "church parlours," where the usual social gatherings of modern congregations are held. On the same floor, and opening into the parlours, will be a reception-room, and also a circulating library—a free library; not simply free to the church-membership, but to everybody. Also on this first floor, and communicating with the parlours, will be six bath-rooms—hot and cold water; free tickets issued to any applicant among the unclean of the congregation! In the second storey of this third building will be the permanent residence of the "church missionary," a lady who constantly looks after the poor and sick of the church; also a set of lodging and living-rooms for the janitresses; also on this second floor are to be six rooms to do duty as a church infirmary for the sick poor of the congregation, this church having always supported and taken care of its own unfortunates, instead of leaving them to the public charity. In the infirmary will be kept one or two water-beds (for invalids whose pains will not allow them to lie on a less yielding substance), and half a dozen reclining invalid-chairs, on wheels. The third story of this third building is to be occupied as the church kitchen, and it is sensibly placed aloft. Dumb-waiters will carry the food down to the church parlours, instead of up. But the plan of the church is an inferior curiosity, in Mr. Twain's opinion, compared with the plan of raising the money for it. When it was decided to build a new church edifice, at a cost of not less than \$20,000, nor more than \$50,000 (for the mem-

bership is not three hundred and fifty strong, and there are not six men in it who can strictly be called rich), Mr. Beecher gave to each member a printed circular, enclosed in an envelope prepaid and addressed to himself, to be returned through the post-office. In this circular the statement was made that the congregation proposed to expend for a meeting-house and other rooms an amount somewhere within the limits named above; that the work was to take four years; and that anybody was allowed to subscribe, but that nobody was urged. A pledge was appended as follows:—"To help build our meeting-house I think that I shall be able to give not less than \$— and not more than \$— each year for four years, commencing April 1, 1871. Trusting to the Lord to help me, I hereby subscribe the same as noted above." These subscriptions were to be wholly confidential. At the end of a month or two some two-thirds of the circulars had wended back, one by one, to the pastor, silently and secretly, through the post-office; and then, without mentioning the name of any giver or the amount of his gift, Mr. Beecher announced from the pulpit that all the money needed was pledged—the certain amount being over \$45,000, and the possible amount being over \$53,000! When the remainder of the circulars have come in, it is confidently expected and believed that they will add to these amounts a sum of not less than \$10,000. A great many subscriptions from children and working men consisted of cash enclosures, ranging from a ten-cent currency stamp up to five, ten, and fifteen dollars. The success of this method of raising the funds for the building of the church is certainly a most impressive testimony to the thoroughness with which this church has been educated in charitable giving.

CUTTINGS FROM OUR AMERICAN EXCHANGES.

The professors of the four theological seminaries—the Baptist, Congregational and Presbyterian of Chicago, and the Methodist of Evanston—are making arrangements for a course of lectures to be so delivered that the students of each seminary will have a lecture from each of the professors in the other three, during the coming term.

A boy near Omaha, the other day, struck upon a rattlesnake near his father's house, and as he was temporarily in charge of his little sister, he gave her the reptile to play with. Presently the snake, tired of the child's fondling, began to hiss viciously and rattle. The boy, discovering its venomous nature, snatched it from his sister, and attempted to fling it away. The snake fastened about his wrist and threatened to bite. The boy alarmed his father, who was not far off, and by caution the latter succeeded in enticing the reptile so that it left the boy. When killed, the rattlesnake was found to be full grown, over two feet long, and with six rattles.

The statements relative to "a new cancer cure from South America" turn out to be untrue. The Washington City Medical Society has examined it, tested it in a number of cases, and definitely pronounced it worthless. The American newspapers have been hoaxed. One of them suggests, in view of the circumstances, that the new remedy may be needed in cases of softening of the brain.

Mrs. Colt, widow of Colonel Colt, is said to be the richest woman in America. Her yearly income is over \$400,000. She lives at Hartford, Conn. Many anecdotes are told of her liberality, her kindness, and her prompt business habits.

The *New York Tribune* of the 2nd inst. publishes the following items of university and ecclesiastical intelligence:—"Miss Amenia Watt, of Cincinnati, has recently accepted a professorship in Monmouth (Ill.) College. Mrs. Celia Burleigh has accepted a call to the pastorate of the Unitarian Church in Brooklyn, Conn."

The *New York Times* calls General Butler the "rowdy candidate for the Governor's chair" in Massachusetts, and adds that "the worst of General Butler is that his judgment and temper get many degrees worse as he grows older."

John Hopkins, a Maryland Quaker, began life in Baltimore as a small grocer, and by industry has brought himself to be the richest man south of Mason and Dixon's line. He is now the largest stockholder in the Baltimore and Ohio Railroad, worth \$8,000,000, much of which he has given to endow the John Hopkins University, on the outskirts of Baltimore city.

According to the *Boston Congregationalist*, 153 degrees of D.D. and eighty-one of LL.D. were conferred last year by American colleges. Our contemporary gives a list—not, however, complete—of about a hundred of these college honours awarded this year. Two only of these were conferred on Englishmen—that of LL.D. by Harvard University on Earl de Grey, the negotiator of the Treaty of Washington, and the degree of D.D. recently bestowed upon Dr. Allon by Yale College. Though only about sixty doctors of Divinity have been created during 1871 in America, most people will consider the number adequate.

THE POTATO CROP.—Reports as to the state of the potato crop, gathered from forty English counties, render it certain that the blight has prevailed this year to a very large extent. The loss varies in different localities from 10 to 75 per cent.: the average is about 30 per cent. In the Bradford district it ranges from 7 to 25 per cent. In Ireland the disease has also been prevalent.

Literature.

SKETCHES OF NONCONFORMIST LIFE.*

Nonconformity, albeit it has grown so robust in the course of years, had a rough cradling. It endeavoured to retire into sequestered places, there to solace itself with thoughts of higher things, but the stress of events was too powerful, and it had to come forth and engage in wild encounters with the multitude. The making of the greatest periods of English history lay in this, that religious opinion was not respected and was only viewed on its political side. Hence, in one respect, it is true that English Dissent is political; but it only became political gradually, and under compulsion. It sought to be let alone—to be tolerated. This was denied to it; and it is not to be wondered at that, so long as there exist prescriptions in favour of any sect, it should be inclined to view certain things from the point of view into which it was thus, in its early days, so cruelly compelled. The logical position of the case is this. So long as there is a Church whose pre-eminence is secured to it by State sanction, so long must Nonconformity be on one side political. There is no help for it. The very existence of such a political institution can never cease to be in some sort a symbol of the Conventicle Act and the Five Mile Act, and the rest of these frightfully repressive measures, some of which, as we shall see, date much earlier than these.

Thus it comes about that so much of the earlier English history finds centre in little religious communities. Political rights, which we now regard as requiring no defence, once needed to be sternly defended; and the political sense of the country had become so weak, that true patriotism was only found co-existent with deep religious conviction. Politics owe something to religion, at all events in England; religion owes but little to politics, so far as that is expressed in organisations. Out-of-the-way corners thus, in the light of history, become rarely significant; obscure meeting-houses become centres of real political life. Ministers of the Gospel must be viewed as reformers, and regarded as the real defenders of the Constitution. "The Story of Hare Court," which was so recently reviewed, clearly showed this; and no less does Mr. Jackson Goadby's work on the "Bye-paths of Baptist History," or the little volume in which Mr. Pike has given us such a pleasant glimpse of Nonconformity in Southwark.

Mr. Goadby's book promises to be very useful and very interesting. It is to be completed in twelve monthly parts, and we have at present before us only the first four numbers. We hope the rest will be every way equal to these. The information has been carefully gleaned, and is very attractively put, and without undue expansion. It is too commonly supposed that Baptism was a late revival in the Christian Church. This work effectually disposes of that idea. In fact, it was constantly springing up and onward from the time of the disciples. In England there can be no doubt that Baptists existed so early as the third century. "We are warranted in saying that the early British Christians were men holding the distinctive principles of Baptists." Austin of Canterbury, in the sixth century, had great trouble with a colony of Baptists in Wales, and used such repressive measures against them as load his name with infamy. Towards the close of the seventh century Ina enacts a law that all children should be baptized within thirty days of their birth, precisely as we nowadays compel vaccination, thus indicating that Baptist ideas largely prevailed. Gerard and "his rustics" were a thorn in the side of Thomas à Beckett; the Lollards were mostly Baptists; Wycliffe was at least in part a holder of Baptist opinions. The records of several ancient churches stretch back as far as the fourteenth and fifteenth centuries—notably those of High Cliffe, near Warrington, and Eythorne, Kent, of which many interesting

facts are given us. The following are worth extracting:—

"The names of the pastors of the Baptist Church at Eythorne from the close of the sixteenth century to the last quarter of the eighteenth century were John Knott. The first John Knott became the pastor of Eythorne somewhere between 1590 and 1600, and the last John Knott removed to Chatham in 1780. One of these John Knotts, it is uncertain which, was a blacksmith, and attracted notice by his zeal as a preacher. Whilst working in his shop, some friend brought him word that an officer and a party of men were coming over Eythorne Down to pounce upon him. Knott hurriedly escaped by a back door, and hid himself in an old saw pit, covered by nettles and other weeds. Presently the informers came into Mr. Knott's house, where they found his wife with a child in her arms. On asking for Mr. Knott, the little child, suspecting no danger, cried out 'Daddy's gone out!' and would, perhaps, have betrayed its father's whereabouts, but for a vigorous shaking from the mother, who at length succeeded in making it hold its tongue. While the 'man-takers' searched about the house and neighbourhood for her husband, Mrs. Knott, with great presence of mind, bustled about the house, and put on the humble dinner for her family. The search proving fruitless, and the men finding the family dinner smoking on the table when they returned, asked Mrs. Knott to give them some refreshment. This she did instantly, and with the greatest cheerfulness. Mrs. Knott's kindness told favourably upon the informers. They were so well satisfied with her treatment of them, that they left the house, declaring they would make no further search for her husband, nor do anything to distress so good-natured a woman. For that time, at least, Mr. Knott escaped out of their hands. It is also said, probably concerning the same man, that on another occasion his goods were confiscated and put up to auction. So much was he respected by his neighbours, that not one of them would even offer a bid for his goods at the sale; and the strangers who were present, taking their cue from his neighbours, also declined to purchase them. Mr. Knott's goods, therefore, remained unsold."

The Baptists were thus the earliest Nonconformists to suffer disabilities. Under Mary, under Henry the Eighth, and the Stuarts they were alike ill-treated and proscribed. Mr. Jackson gives a succinct account of these times, and the later numbers of his work will be taken up with notes concerning later churches and movements, and will thus, probably, be even more interesting than the earlier part.

One of the most notable things that comes out in Mr. Pike's work is the fact that when the times were perilous, Nonconformists did not incline to push differences among themselves to the same extent as they did when the more settled "piping times of peace" came to them at length. Baptists and Independents in the time of the Stuarts held together, forming mixed congregations, that were on the whole more intent on edification than on arguing differences. Not less striking, however, is the fact that, two such classes as the Puritans and the Brownists could not agree. The Puritans long clung to the idea that the Church might be reformed; the Brownists again held that there was no hope of this, and that the curse of God rested on a Church that clave to king-made bishops. The Southwark Society enjoyed the ministry of some very great men. Samuel How, the learned cobbler, was for some seven years its pastor. He used to work at his trade with the open Bible before him. He wrote a great commentary, he was incessantly assailing the powers that were. He was marked out for revenge; and it is feared that like learned Henry Ainsworth he lived on roots, or even less than the ninepence a day, and finally died in prison. "In their desire to inter his remains in Shore-ditch Churchyard, How's surviving admirers were opposed by the fanatical clergy of those days, who even engaged a force to guard the ground. Hundreds of persons followed the bier, their hearts clad in mourning; and the fact subtracts nothing from the lasting honour or present happiness of How, that his body was laid in the King's highway, or that a Brownist, with a brewer's cart for a pulpit, spoke his funeral oration." It is not without significance, as illustrating a remark we have made, that—"After the long Parliament had assembled and executed Laud, Rider's Church [of old Southwark Nonconformists], hitherto vexed by the interference of the civil magistrate, found leisure for internal controversy. In 1652, disagreements about matters of doctrine or discipline occasioned a separation, the seceders providing themselves with a meeting-house in Goat's passage, Horsleydown. It is not known where Rider died, although his death apparently occurred some years prior to Keach's accession in 1668." Keach was a man of great parts and learning. He was a moderate Calvinist and a very earnest preacher. After the Restoration he was marked for persecution. He was frequently in gaol, once in a pillory, and in sufferings manifold. "While standing in the pillory, Keach freely addressed the crowd, which included a clergyman, who tauntingly referred to the Baptist's theological errors. The country people, however, took Keach's part by reproaching the clergy—

"man with his dissolute and drunken habits, 'till he thought well to steal away." To Keach succeeded Benjamin Stinton, his son-in-law. He was a learned but modest man, godly and upright; but he had not the remarkable strength of character that had made Keach so influential, and which would have rendered him a power in any position in which he might have been placed. We get similar glimpses of the successors of these men—all of whom were worthy preachers of the Gospel. In view of such noble ancestry well may Mr. Spurgeon write:—"The Church in the Tabernacle does not assent to the statements sometimes made that it is a secession from the ancient church ever which Benjamin Stinton presided, for it claims that by lineal descent and lawful continuance, it is the same church; and as the other claimant to that honour has been for some years extinct, none can be injured by such an assertion, and historical fact is, we believe, in its favour."

Mr. Pike's work, owing to the paucity of records, does not abound in such touches of domestic incident as gave such attraction to "The Story of Hare Court"—there is no such figure as Mary Wilson, wife of Sir Bulstrode Whitelocke, here; but he has never sacrificed an anecdote or incident where it was available to him; and though we do not always agree with him, yet we can safely recommend this little volume to all who take an interest in early Nonconformity.

Mr. Lewis's record of the Cocker-mouth congregation confines itself too much to mere documentary reproduction to claim a wide audience; but it is decidedly of value, as showing how a country congregation gradually rose, and withstood all the pressure of the persecuting times. The chief agent in founding the church was the Rev. Thomas Larkham, who was vicar of Tavistock, Devonshire. He fell under the ban of the Star Chamber, was fined, had at length to flee, and was for some time in exile in America. On his return he was made chaplain to the regiment of Sir Hardress Waller, was reinstated in his living at Tavistock; but was ejected in 1662. During his misfortunes he was, by some means or other, brought into Cumberland, and his name is ultimately identified with the church, his son George having become pastor. Charles II. did all he could to extinguish the church, but he was unsuccessful; and here we have a continuous record of it from that day to this. One of the chief points of interest in the records is the terrible trials the church seems to have had with the Quakers, who in Cumberland made great impressions. In 1654 we meet with this passage:—

"On the 20th of the 1st month the church met at Cocker-mouth, in order to their proceeding, according to duty, against those members that had turned aside to Quakerism, who had been sundry times admonished without effect. We had then the presence of some of the members from the church about Kirk Oswald, and a letter with the presence of some from the church about Broughton; which church then began to be generally shaken, most of them inclining to Quakerism, as by their long letter to us (kept among other letters by us) may and doth assure us. At this meeting of the church it was thought meet to send to the members fore-mentioned one admonition more."

How strange it is to look back through so many years, and see the Quakers, whose descendants have shrunk into such quietism and dearth of numbers, then so full of life, so possessed of that spirit against which things of earth have so little power to prevail. They were full of Divine enthusiasm, though they may have been mistaken sometimes in the way they chose to express it.

Mr. Ferguson's volume vividly details to us the rise of Quakerism in these parts; how among the dalesman George Fox found willing hearers and disciples when he was elsewhere cast out; how no sort of political persecution or espionage could quell or suppress their preaching and their testimony. The accounts of Fox's first visits are graphic:—

"In 1653, Fox was informed that the people in Cumberland had vowed to take his life if he put foot in that county. Fox was no way deterred by this, but paid a visit to one Miles Wennington, and then joined Justice Pearson and his wife, who were on their way to Carlisle Quarter-sessions. Fox only accompanied them as far as Bootle, where he presented himself at church on Sunday, and, so soon as the priest had finished preaching, he commenced, according to the custom of the time, a discourse of his own. Two sermons, in such rapid succession, were more than the people would stand, or else the priest incited them to violence; though it was then usual for any minister of any religious society to preach and officiate in a parish church after the hours of regular service. They pulled Fox out into the churchyard, and, spite of the constable's exertions, beat him severely, nearly breaking his wrist. Nothing daunted by the rough treatment, Fox returned in the afternoon to the churchyard, and seated himself on a cross there, whilst some of his companions entered the church, where they found a stranger from London officiating. They beckoned Fox in, and, in spite of the priest from London, he succeeded in preaching, being protected by the constable—a proceeding that was so little to the priests' liking that they foamed at the mouth. In the mêlée that took place before Fox could

* 1. *Bye-paths of Baptist History: A Collection of Interesting, Instructive, and Curious Information not Generally Known Concerning the Denomination.* By the Rev. J. JACKSON GOADBY. (Elliot Stock.)

2. *The Metropolitan Tabernacle; or, an Historical Account of the Society from its First Planting in the Puritan Era to the Present Time.* By GODFREY HOLDEN PIKE, Author of "Ancient Meeting-Houses," &c. With Introduction by C. H. SPURGEON. (Passmore and Alabaster.)

3. *History of the Congregational Church, Cocker-mouth. Being Selections from its Records.* By W. LEWIS. (Judd.)

4. *Early Cumberland and Westmoreland Friends: a Series of Biographical Sketches of Early Members of the Society of Friends in those Counties.* By RICHARD S. FERGUSON, M.A., Barrister-at-Law. (Bowyer Kitchin.)

got a hearing, his coat was cut with a knife, which did not penetrate his doublet."

This was the beginning of a great movement. Many of the most successful preachers of Quakerism came out of Westmoreland and Cumberland. Mr. Ferguson has been so fortunate as to get hold of many domestic incidents and pictures, which he has used with not a little skill; his extracts from the diary of Thomas Story being specially notable, some of them telling of wonderful dreams and visions. Lord Brougham, we are told, having fallen in with a copy of "Story's Diary" whilst on circuit, was so charmed by it that he spent the whole of Sunday, during the Lancaster Assizes, in its perusal. Story was a lawyer and a man of property; the very last man likely to be converted to Quakerism. Mr. Ferguson has given a capital sketch of him, as well as of the celebrated Howgill; and, altogether, his book is thoughtfully and carefully done, and extremely valuable in its own way.

"WESTWARD BY RAIL."

We are pleased, though not surprised, to see Mr. Rae's work in a second edition; and, though we should have liked to have had the satisfaction of noticing it in its first form, we may be pardoned for saying that it now comes before us with such completeness, that criticism must give place to epitome. It will, if we are not much mistaken, be for a long while the standard work on Western America. Mr. Rae went by sea to New York, took rail to Chicago, crossed the Prairie and the Rocky Mountains to the Mormon settlement, which he seems to have examined thoroughly; then traversed the great American desert to Nevada, and for a time remained there; then went over the Sierra Nevada to California, where Sacramento seemed greatly to attract him; and after that on to San Francisco, which was patiently and carefully explored.

There is nothing hasty or unsatisfactory in his records; all bears on its face testimony to leisurely, yet active and thorough investigation. Mr. Rae is a type of the genuine traveller: he does not test everything by what he has left behind him; he can see fitness in other forms of social organisation; can relish contact with foreign manners and modes of life. He admires the pluck, the "go," the determination which have made the West in so short a space of years to blossom like a garden; yet he does not fail to mark where defects in higher things are observable, nor to take note of tokens of intellectual and moral growth as well as of material. If he waxes enthusiastic over the tremendous products of Wisconsin and the beautiful warehouses of Chicago, he does not fail to tell us how education and intelligence follow also in the stream of success.

"The farmer finds in Chicago both a market where his grain always commands a price, and a storehouse, whence he draws whatever he requires for the purposes of husbandry or for the comfort of his home. There is thus a continuous current of produce streaming through Chicago on its way to the consumer in the Eastern States or in Great Britain. How speedily the trade in grain has been converted from an insignificant industry into an industry of unprecedented importance, let the following facts bear witness. In 1833 the shipments of grain were 78 bushels; in 1848 they were 3,001,714 bushels; in 1858 they were 20,035,166 bushels; in 1868 they were 87,898,760 bushels. If these figures did not appear in official returns of unquestioned correctness, they would be read with incredulity. . . . Material prosperity and growth have thus made Chicago a city of note, yet other things have made it a city of influence. Its newspapers are quite as remarkable and worthy of praise as its splendid streets and magnificent buildings, its extended commerce and public works."

To Mormonism Mr. Rae gave strict attention. Almost a third of his book is devoted to it. He acknowledges the great material results that have sprung from the organisation; but he sees at the same time symptoms of disorder and failure. He attributes the great material results to elements which Utah has in common with the Western States, and declines to admit with the Elders that it is the natural result of the religious ideas that prevail. These religious ideas, though laid hold of with keen insight into the needs of the great bulk of the unintelligent, yet contain in their Conservative character the germ of unprogressiveness. Mormonism has skilfully supplied a gross and material deity whose representatives are political rulers; and has set up a system of marital relation which may tempt many. But there are reasons to fear that it can only be materially successful up to a certain point, and that point once gained, there will be sudden decadence. These are our own views, and they are very much Mr. Rae's. The differences which have arisen and which have issued in efforts after reconstruction point in

this direction, as is proved by the following passage; only it should be premised that, according to a recent Act women have received the right of suffrage:—

"Many women united to the Brigham party by ties more sacred than mere political affinities recorded their votes in favour of the candidates acceptable to the Saints. President Young's triumph was complete. The coalition candidates were defeated by a majority so large and so compact as to demonstrate the futility of renewing the struggle till some radical change had occurred in the attitude of the contending parties. Indeed, the Church of Zion has proved to be an ominous demonstration on the part of perverts rather than a serious obstacle in the path of the Mormon leaders. Had the Godbeites been bolder in their innovations they might have succeeded better in their objects. The champions of the Church of Zion are liable to the imputation of having been moved to rebellion by considerations of pelf rather than of principle. It was not till President Young founded co-operative stores, which had 'Holiness to the Lord' for their motto and monopoly for their privilege, that Mr. Godbe, the head of a large retail establishment, was moved to call in question his temporal authority. Mr. Godbe's own revolt, and that of his colleagues, was no mere secession for conscience' sake. As a logical and necessary consequence, the Godbeite movement in vindication of liberty to buy and sell led to an accompanying reaction against the narrow exclusiveness of the predominant Mormon doctrines. The members of the Church of Zion profess a form of Mormonism in which commercial principles of free-trade are associated with professions of charity to all men. Other Mormons, however, who constitute the vast majority of the Saints, prefer a system of doctrine which draws a clear line of demarcation between the sheep and the goats. They glory in the thought that mankind is divisible into two classes, the one class consisting of uncompromising Mormons, who will enjoy everlasting bliss in heaven, the other class of stiff-necked Gentiles who will suffer to all eternity in hell."

Dissent is springing up on all sides; and it is doubtful whether the system will stand it. Its permanence depended from the first upon its power to quench all differences. Now upon the authority which was centralised in the Patriarch, differences are too efficient and manifold to be checked. Mr. Rae found the Mormons, as a body, very backward and ignorant when compared with the other dwellers on the American continent—afraid to speak their minds lest they should be punished for giving utterance to what was obnoxious to those in high places. Freedom of opinion, which is now asserting itself, will, we fear, be fatal to Mormonism. Even with respect to the material results and the good order so much boasted, these would seem by no means limited to the Mormons. Mr. Rae, quoting Mr. Horace White, writes:—

"I happen to know a Norwegian settlement in Wisconsin, whose original constituents were as ignorant and as desperately poor as any Mormon immigrants from Wales or Denmark, and who have been in occupation of the soil about the same length of time as the Utah Mormons. They are to-day more than seventy-five per cent. in advance of the Mormons in point of intelligence, wealth, culture, and everything which goes under the name of civilisation, and they have neither gambling shops, nor grogshops, nor houses of prostitution, licensed or unlicensed, among them. They had no better start in America than the Mormons. They had no better market for their crops. If they had a richer soil to begin with, it was not so good in the long run, for while the crops in Wisconsin are subject to constant vicissitudes of climate, those of Utah are unfailing and enormous in their yield. . . . Returning to my Norwegian friends on Jefferson Prairie, Wisconsin (and I might point with equal force to the Swedish settlements at Galva, Illinois, or to the Hollanders of Iowa), we find that Mormonism, so far from advancing the physical condition of the common people, has kept them from making the advancement to which the bountiful earth and the sky have invited them."

California seems to have struck Mr. Rae as the best spot for the emigrant:—

"There is room in California for thousands of emigrants, but these emigrants must be prepared to engage in manual labour, and especially in agricultural pursuits, if they would avoid starvation. For the man who can rear vines or do farmwork, and who has a small amount of capital at his disposal, there is no place in the world where he can make for himself a comfortable home and accumulate money more easily and certainly than the State of California. He can purchase excellent land for 5s. an acre, and can enjoy what a Sovereign, condemned to live in less-favoured parts of the world, cannot command—a climate which keeps him in good health, lightens his toil, and enables him to reap what he has sown."

Mr. Rae's book is lightsome, yet sound and full of fact. The chapters on Mormonism, as we have said, and more especially the added chapter, have a signal value, because the high-flown accounts of some former travellers here find their counterbalancing element. We can cordially recommend it, and particularly to those who think of emigrating.

EDUCATIONAL.—*Cassell's Primary Series.*—*Cassell's New Code Series.*—Standards I. to VI. (Cassell and Co.). The whole series of reading books described by the above title (eight in number) are to be had for five shillings, subject no doubt to the usual reduction for schools. This is not their only recommendation, for they seem well adapted to their purpose. Taking up the *Boys' Elementary Reader* (Primary Series), we find

elementary morality duly inculcated in the first reading lessons thus:—

"Let us all get up now,
For I can see it is six."

"A fly got into a cup of new milk,
Tom, who was a kind lad, took it out."

The editor has also taken a hint from the author of "Reading without Tears," by using little explanatory pictures to arrest the attention and aid the memory of very young children. We defy any child to resist the ten-barred gate with its fifty-five birds on it. This will carry him a long way into his arithmetic.—The *New Code Series* consists of "The Boys' First Reader," and "The Girls' First Reader," adapted to Standard I., and of five progressive "Boys' and Girls' Readers," adapted to Standards II. to VI. It appears to us to be a defect in the first reading books, that the spelling lessons are not more carefully compiled. They should have more correspondence with the reading lessons which follow. The reading matter is sufficiently varied. Here are natural history, poetry, travel and adventure, domestic and school experience, history, and biography. We consider the series a good contribution to the cheap educational literature of the day.

Literature, Science, and Art.

"Homo v. Darwin: A Judicial Examination of Statements recently published by Mr. Darwin regarding 'The Descent of Man.'" A work under the above title is now in the press, and will be published by Messrs. Hamilton, Adams, and Co., early in October.

"How we Lost India," is the title of a sort of companion work to the "Battle of Dorking," which has just been published in one of the Indian papers.

According to the *Canada Bookseller*, Professor Goldwin Smith has undertaken the editorship of a new magazine that will, before long, be started in the Dominion.

Mr. Henry Leslie has in preparation a new Musical Annual for 1872, which will be published by Messrs. Cassell, Petter, and Galpin, and will contain contributions by Blumenthal, Virginia Gabriel, Henry Smart, C. Godfrey, and Henry Leslie.

The greater interest now felt in theological questions may be understood from a single fact: the British and Foreign Unitarian Association have this week printed the twenty-third thousand of Dr. Channing's works, and the tenth thousand of Dr. Priestley's "History of the Corruptions of Christianity."

Cotton is to be one of the selected articles for next year's International Exhibition. The idea is to make the exhibition a perfect history of the manufacture. The visitor will begin with Mexican and Egyptian cloths of the time of the Pharaohs, will then pass on to Indian and Chinese fabrics, and will see a real Hindoo at work on a real loom weaving real India muslins. Then he will see specimens of all the various kinds of machinery formerly at work, and of all the various sorts of cotton now sold on the Manchester Exchange. The whole process of spinning, weaving, bleaching, and printing will be shown.

The death is announced of Mr. Richard Bentley, the well-known publisher, which took place on Sunday week. Mr. Bentley was in the seventy-seventh year of his age. From the year 1830 his name has been connected with those of the most eminent literary men of the last half-century. He was associated with Charles Dickens, Lord Lytton, Captain Marryat, Dr. Maginn, Father Prout, Ingoldsby, Fenimore Cooper, Sam Slick, Prescott, and many others. His name will be remembered as the founder, in conjunction with Charles Dickens, of *Bentley's Miscellany*. In the year 1845, in association with the Hon. George Smythe and the Young England party, he endeavoured to found a newspaper representing their views, and called *Young England*, which, however, was not successful.

IMPROVEMENTS IN PHOTOGRAPHY.—A correspondent of the *Leeds Mercury* says:—"There is no art undergoing more rapid improvement just now than photography. An Antwerp photographer has lately discovered a means of superseding the costly chemicals which hitherto have been indispensable. He uses a thick ink, and obtains impressions very much in the same way as by ordinary lithography. A Frenchman has invented a photographic apparatus which can be carried in the pocket, and costs under 5s. With this apparatus there is no necessity to submit the negatives to a chemical process immediately. It is enough that they should be kept in the dark, and they need not be manipulated for a year. Photography by this apparatus is a most rapid process. Four minutes suffice to set up the instrument, three to get a picture, and four to take the instrument down. So that in less than a quarter of an hour a photograph of any object can be taken. The heliotype process, which has now become one of the most successful modes of photography in this country, turns out much better work than the Antwerp invention. I understand that the company recently formed to carry out this process has quite a pressure of work. Some little time ago Mr. Ruskin wanted to have a book illustrated by heliotype, but at that time the inventors had not sufficient resources to comply with his request. The new company, having a

* *Westward by Rail: a Journey to San Francisco and Back, and a Visit to the Mormons.* By F. W. RAE. Second Edition, with a new Introductory Chapter. (Longmans.)

ORIGINAL

good capital at its command, will no doubt be able to accomplish this and other work."

DISCOVERY AT THE MOSQUE EL AKSA, JERUSALEM.—The *Athenæum* says a discovery of considerable interest has been made in this mosque by the Rev. J. Neil, who has only recently gone to Jerusalem for the Society for the Conversion of the Jews. "In the Mosque of El Aksa," he writes, "you will remember that there is a long plain room opening out at the south-east angle, called the Mosque of Omar, in which the only object of interest whatever is a recess supported by two twisted pillars, and called the Mihrah, or Praying-place of Omar. You may, perhaps, remember that the pillars on each side of this recess, of Solomonic twisted pattern and polished marble, appear to have been turned upside down, and to have their capitals of greyish stone in broken leaf-like patterns below. On visiting this the day before yesterday, July 5th, I discovered that a great part of the yellowish plaster had been removed from the top of these pillars, and that rich grotesquely carved capitals were exposed to view in an admirable state of preservation. These capitals, though pressing behind against the wall, are carved on all the four sides. The sheikh of the temple told me this was first seen about two days before my visit, while cleansing the wall. The sketches I send are shamefully rough, but I have no idea of drawing; they were made by myself from still rougher sketches."

Poetry.

STICK TO THE PEOPLE.

(A Word to our Liberal Leaders.)

You Statesmen who lead us, you've leisure at last,
And you've time to take counsel again;
So a word in your ears now the session is past:
If you're wise you'll not hear it in vain.
The People sum up what you've done and not done;
All you've done they should praise or condemn:
They thank you for what for the people you've won—
But have you worked always for them?
Education we asked for: you give us a bill
That the Church hailed with joy from each steeple;
It's a sop to the parsons, that—say what you will,
That bill's not a bill for the People.
Church-rates you've restored, in these schools meant
for us
We're to pay that all creeds may be taught;
Do you think we swept off the old rates with such
fuss
That the battle once more should be fought?
When you send to collect them, think you they'll
be paid,
A row I can tell you there'll be;
The people don't choose just mere tools to be made
For the parsons, as soon you will see.
You perhaps think it well priests and Tories to
please,
And to hear their joy clashed from each steeple?
But are you our Leaders, to please us for these?
You're wrong not to stick to the People.
Your Ballot Bill's good; stick to that, force it
through,
Spite of bishops, and lords, and the land;
Twixt this and next session you'll see what we'll do
For this, to give strength to your hand.
These scores of born Solons—these Burleighs by
birth—
May grumble their wrong rights to lose:
But the days have gone by for these owners of earth
Free votes to free men to refuse.
These peers we shall have to teach them their true
place,
And the bishops to mind church and steeple;
The second estate we shall have to erase
If it won't do the work of the People.
From what we have said you have gathered enough
To know what we mean you should do.
Don't try to please both sides; away with such
stuff!
You must choose 'twixt the many and few.
You've power from us to use power for our good;
We did not return you to be
The tools of the priests—that is quite understood,
With that nonsense we shall not agree.
The millions enthroned you to govern for all,
Not to bring out church joy from each steeple;
The power we gave we shall, maybe, recall
If—but you'll do the work of the People!

ONE OF THE PEOPLE.

A TREETOTAL KING.—The King of Spain is a treetotalter, and lives in a style of almost primitive simplicity. He never drinks anything but water. A correspondent lifts the curtain upon what passes daily at the royal palace at Madrid, and gives us the following particulars:—The king rises every day at six, the queen at seven. Both occupy themselves in reading the papers of all colours, including Republican and Carlist. At ten o'clock they breakfast—never more than four *platos* or courses, including fruit. At five they dine, and the dinner consists of but six *platos*, including dessert. Not more than an hour at the outside is spent over dinner, no matter who is there. This almost puritanical simplicity is calculated in time to make the Court of Madrid a model to all the rest of Europe. The king's charities alone average 17,500 d. illars a month.

Crimes and Casualties.

Mr. Rayner, a chemist, of North-road, Islington, was fined 5*l.*, on Saturday, at the Clerkenwell Police-court, for selling a small quantity of oxalic acid labelled, "Effervescent nitrate of magnesia."

A woman, who is a somnambulist, was found lying in the street at Royston last week, partly dressed and groaning with pain. She had opened the window and fallen out in a state of somnambulism. She is now in the hospital.

The body of a young gentleman, named Herbert Andrew, was picked up on Friday near Richmond by some watermen. It is supposed that he went out to bathe, and being seized with cramp, was drowned.

The yacht *Phersina*, of Plymouth, thirty-five tons, was run down by the Glasgow steamer *Albion* on Saturday night, about ten o'clock, and sank almost immediately. The owner of the yacht, Mr. Nolan, and the crew succeeded, in getting on board the steamer.

On Sunday, at Teignmouth, a young man named Jackman swam out in a rough sea to the distance of a mile, when he showed symptoms of distress. Two gentlemen who made a gallant effort to save him got him nearly to the shore, when a specially heavy wave swept him from their hands, and he was drowned.

A determined attempt was made on Saturday to overturn the express from Sheffield to Leeds. Several large pieces of timber were maliciously placed on the rails, but a ballast engine fortunately preceded the express and discovered the obstruction, and thus undoubtedly averted a serious accident. The perpetrator of the outrage has not been discovered.

Alexander Sutherland, thirteen years of age, was drowned off Wick on Tuesday week under painful circumstances. He was fishing in a boat with five other lads. The boat was upset, and Sutherland, being a good swimmer, set himself to save his companions. He succeeded in saving all, and was lost himself. His body had not been recovered up to yesterday morning.

On Friday an extraordinary railway accident happened on the Great Western Railway, near Swindon. An express goods train from London dashed into some trucks which were standing on the line while others were being shunted. The trucks were loaded with gunpowder, a portion of which exploded, lifting up the locomotive of the express, and covering the line at the spot with *débris*. The report and flash of the explosion were observed by persons six miles distant. Strange to say, nobody was injured.

On Sunday afternoon some youths went out to bathe at the Crowe Stone, at Leigh, Essex, when one of them, named Durrant, son of the engineer at the Victoria Pottery, ventured out too far from the shore, and was carried away by the ebb tide. Neither his companions nor three men near were able to help him, but a boy named Hills, son of a fisherman, coming up, plunged in with his clothes on, seized Durrant, who was bigger than himself, and, after battling stoutly with the tide, succeeded in bringing him to shore. Durrant appeared to be dead, but his companions revived him by rubbing his body with sea-sand.

A fatal accident happened to a clergyman at Woking station, on the London and South-Western Railway, on Thursday night. The Rev. Henry Morant, son of Mr. G. Morant, of Stoke College, Clare, Suffolk, arrived at Woking by the 5 p.m. up Exeter train, due at 10.15, and asked a porter whether there was time to have some refreshment. The porter replied that there was not, but Mr. Morant jumped out of the carriage, and while drinking a glass of ale, seeing his train moving off, he rushed towards the carriage he had occupied. At the end of the platform about a quarter of a yard of the paving is removed to make room for a hose which supplies the engine with water from a tank adjoining. Here Mr. Morant tripped, and fell below the train, the consequence being that his skull was fractured and his right leg below the knee reduced to a pulp. Immediate assistance was rendered, and a messenger was despatched for a surgeon; but before he arrived Mr. Morant had expired.

Miscellaneous.

An International Congress for promoting penitentiary and prison reform is to be held in London next June.

Stepney Green is to be converted into a public recreation ground at an expense of 3,000*l.*, which will be provided by the Metropolitan Board of Works.

RAILWAY AMALGAMATION.—The basis of the proposed amalgamation between the London and North-Western and the Lancashire and Yorkshire Railway Companies has been arranged by the directors. The Lancashire and Yorkshire ordinary stock is to receive dividend at the rate of 12*s.* 6*d.* per cent. per annum more than the dividend to be received by the ordinary stock of the London and North-Western Railway Company.

ANOTHER LICENSING BILL.—The *John Bull* understands that a new Licensing Bill is being drafted for Sir H. Selwin-Ibbetson, M.P. Its leading features will be entire non-interference with existing interests, whether of licensed victuallers or beer-house-keepers, but it will provide that, while there

shall be many different kinds of licences, such as innkeepers' licences, wine licences, eatinghouse keepers' licenses, and others, no fresh licences shall be granted for beerhouses.

CELLULAR SYSTEM IN DUTCH PRISONS.—Mr. W. Tallack states that the Dutch Government have decided to introduce into all their prisons the cellular system of total separation from criminal companionship by day and night, not even permitting silent congregate labour, but arranging for frequent daily visitation of each prisoner, not only by the officers, teachers, and religious instructors, but also by voluntary visitors known to be prompted by philanthropic motives, and acting as members of systematic organisations formed for the purpose.

HER MAJESTY'S SHIP *MEGARA*.—The information has been received from Her Majesty's Acting Consul at Batavia, in a letter dated 5th of August last, that Lieutenant Jones was landed at Sourabaya (on the north-east coast of the island of Java) from the Dutch barque *Aurora*, which had conveyed him from St. Paul's Island. He was expected at Batavia on the 6th of August, and Mr. Fraser would send the fullest information on every point respecting the *Megara* and her shipwrecked crew obtainable from him by the French mail leaving Batavia on the 15th of August, which will probably arrive in England about the 22nd of October.

A CHANGE FOR THE BETTER.—Those who remember the habits of men-of-war's men when in port, only a few years ago, will recognise the change which has taken place at Malta, where, in July last, 486 soldiers and seamen voluntarily attended the Bible-classes and other meetings held by the Naval Scripture Reader on shore, exclusive of his work on board the fifteen ships of war in harbour. There were 240 seamen and marines of the Mediterranean squadron who regularly attended the reader's Bible-classes, &c., when not prevented by duty. This is all the more encouraging, because nearly all who attended these gatherings two years ago have returned to England, and been drafted to other parts of the world.

THE HARVEST.—The result of the harvest in Cambridge has been very satisfactory; the yield is abundant, exceeding those of former years. The quality, too, is good, which will enable farmers to secure profitable returns. So excellent have been the crops that farmers in many cases have ordered their men not to rake the ground after carting, whereby gleaners have had the privilege of taking to their cottages such bundles of corn as will enable them to provide food for their families for the winter, and meet the claims upon them for rents. The fields are now nearly all cleared, carting having been carried on during the night. Labourers have done well, some families earning during the harvest from 12*l.* to 15*l.* The season is one for rejoicing. The hockeys upon large farms are being held.

REFORMS IN JAMAICA.—At a Baptist missionary meeting held on Wednesday night in Liverpool, Dr. Underhill expatiated on the results of Sir John Grant's rule in Jamaica. Sir John Grant had destroyed many abuses in the island. He had destroyed the Church Establishment of Jamaica, or at least it was in the process of extinction, and the money saved from the Church Establishment was spent in the education of the people. During Mr. Eyre's administration of Jamaica they were always borrowing money—he was running the island deeper into debt, at the rate of 40,000*l.* per annum. The present Governor had reversed this—not by raising the taxes, but by levying the taxes so that no one could complain of it. The common people, instead of refusing to pay the taxes, frequently brought them of their own accord, and the result was that the balance was brought to the right side, and the balance was to the credit of the treasury of Jamaica to the amount of 40,000*l.*

SEASONABLE AUTUMN HINTS TO HOUSEHOLDERS.—In view of the approaching "dark evenings," the Commissioner of the Metropolitan Police (Colonel Henderson) has directed the following "police caution" to be circulated throughout the various divisions:—"Burglaries or larcenies in houses attempted in any of the following ways may be most effectually prevented if due precautions are taken by the inmates:—1st. By entering with false or skeleton keys in the absence of the family, especially on Saturday and Sunday evenings. 2nd. By passing through an empty house in the neighbourhood, and entering from the roof through the attic windows. 3rd. By window shutters insecurely fastened which can be instantly removed, and property stolen by the hand or passing any instrument through the window. 4th. By calling at houses under pretence of having messages or parcels to deliver or work to perform, and, during the absence of the servant, stealing articles from the passage. 5th. By climbing up the portico, and entering through upper windows."

MR. GAZE'S EASTERN TOUR.—About the middle of next month Mr. Gaze, the well-known tourist agent of the Strand, will start on his fifth tour to the East. Amongst those who accompany him will be the Rev. F. Tucker, B.A., the respected pastor of Camden-road Chapel, who is also president of the Baptist Association for the present year. The members of his church and congregation have thought that this is a fitting time to mark their high appreciation of his services, not only in their own midst, but in connection with the denomination generally and the church at large, and have decided to invite the rev. gentleman to proceed to the Holy Land for a tour of between two and three months, and the requisite means have been raised by subscription. Other ministers, and several members

of Mr. Tucker's congregation, will join the party. The successful manner in which Mr. Gaze has pioneered his previous parties leads to the belief that a most enjoyable tour may be anticipated. Those who desire to visit these sacred scenes in genial company cannot do better than avail themselves of the present opportunity.

MR. AYRTON AND MR. DOWSE.—The *Leeds Express* has the authority of the First Commissioner of Works for stating that the paragraph which has been going the round of the papers, relating to the application of the Solicitor-General for a desk, is, so far as it refers to him, wholly apocryphal. Mr. Dowse did indeed write for a desk, but Mr. Ayrton's subordinates, without troubling him with the matter, requested Mr. Dowse to fill up the necessary form. Had Mr. Dowse complied with this request, which the officials only made in accordance with the rules laid down for their guidance by one of Mr. Ayrton's predecessors, his request would have been formally and properly considered, and, in all probability, complied with without hesitation or delay. Instead of doing this, however, he did the most ungracious thing possible under the circumstances, namely, flew into a rage. The officials, conscious that they had simply done their duty, very properly laid Mr. Dowse's letter before Mr. Ayrton, and the desk was at once supplied; the statement that Mr. Dowse had to provide one at his own expense being untrue.

A RAILWAY TO INDIA.—Messrs. William Low and George Thomas, of Wrexham and Cardiff, have, under the form of a letter to Mr. Gladstone, published an outline of a plan for bringing India within a five days' journey from England. They propose to make use of existing lines of railway and of the Mont Cenis Tunnel to Trieste, and thence to construct a railroad through Austria, European and Asiatic Turkey, Persia, and Beloochistan, to Kurrachee, and onwards to Bombay. The total distance from London to Kurrachee would be 5,311 miles by rail, and twenty-eight miles (the Straits of Dover) by sea. At a uniform rate of ten miles and a half an hour by water, and forty miles an hour by land, the journey from end to end would be accomplished in five days, sixteen hours, forty-six minutes. Of the total length of line required, nearly one-fourth (1,170 miles) is already constructed. The highest estimated cost of the undertaking is in round numbers forty-one millions sterling, and the projectors suggest that the cost of construction should be borne, not by one nation only, but by all through which the line would pass. Their suggestion is that there should be an Anglo-Indian Company, responsible for the construction and maintenance of the through permanent way, and a group of subordinate companies responsible for the construction and maintenance of all stations, sidings, and other works required for the local traffic to, from, or within, each country that would be traversed.

THE LANCASHIRE "FASTING" CASE.—Dr. Spencer, the Mayor of Preston, has had an interview with Ann Riding, "the Lancashire fasting woman," and has made an examination of her condition. He visited the house on the 30th of August, and after some difficulty was permitted to see the woman in the presence of the aunts and the priest (the Rev. Father Poole). He was told by the aunts that she had taken no food for sixteen months. "The priest, who remained in the room all the time I was there, said he could confirm the statement of the aunts, that the woman had had nothing but water for the last sixteen months except the wafer which he had given her when administering the eucharist, which he did every eight days; that with the wafer he generally gave her a very small quantity of water from a box which he carried with him, and that she never took the whole of that." Dr. Spencer then managed to obtain an interview with the mother of the "fasting woman," who bore out the assertion of the aunts. She said, moreover, that she (the mother) was married at a Protestant church, but is, and has all along been, a Roman Catholic. The father of the girl, who is a Protestant, repudiates the fasting theory, has no communication with the aunts, to whom he gave his daughter thirty years ago, and blames the priest for his interference in the matter. Dr. Spencer has come to the conclusion that the statement respecting the food is quite untrue, and that its falsity would very soon be proved by a strict investigation.

THE DUKE OF EDINBURGH AS A DEER-STALKER.—On Monday His Royal Highness the Duke of Edinburgh went deer-stalking to the "White Mouth," and killed three very fine stags—two at Falls of Glassault, and one at Craig of Dhuloch. At the latter place His Highness performed a gallant feat in securing the stag. On the animal being wounded on the "Craig," the deerhound was uncoupled, and both deer and hound set off down the hill. On reaching the bottom both dog and deer made for the Loch, where for more than twenty minutes the dog carried on an unequal fight with its wounded antagonist, the stag by force of his antlers keeping the dog's head in the water. On His Royal Highness perceiving that there was no chance of the dog bringing the stag to the side, he fired his rifle at the animal, killing it instantly, and immediately, handing his rifle to his yager, he divested himself of his clothing, and gallantly took the Loch, swimming in to the stag and dog, and heroically bringing his well-won prize to shore—a feat we are convinced seldom, if ever, paralleled in the history of the "hunt." This is the second stag which has taken to the Loch for safety this season. But on the former occasion His Royal Highness and "helps" waited until the waves

washed the first animal ashore. As the day was calm when the second occurrence happened, His Royal Highness was loth to lose good sporting time, and hence his accomplishing this dashing feat, which demonstrates that he has not gone to sea in vain. On Tuesday the Duke again went deer-stalking over almost the same ground as on the former day. He was successful in bringing down three very good stags.—*Dundee Advertiser*.

EXTRAORDINARY SCENE.—On Wednesday, at the Scarborough Brewster Sessions, when the case of the Assembly Rooms, Huntriss-row, was under consideration, Mr. Councillor Whittaker, who is well known as a teetotal lecturer, and who was seated in the reporters' box, rose to object to the licence being renewed. Upon this, all the legal gentlemen in the court rose simultaneously to protest against Mr. Whittaker being heard. They were led by Mr. Cornwall, who protested, as a legal practitioner, and on behalf of his colleagues, against Mr. Whittaker addressing the court. He argued that he, as a lawyer, paid six guineas a year for the privilege of addressing the court, and maintained that Mr. Whittaker had no *locus standi* upon which to address the court, except through an advocate. —Mr. Williamson followed in a similar strain. —Mr. Whittaker, however, refused to be silenced. He demanded, as a burgess, to be heard in accordance with the law laid down in "Burns' Justice of the Peace," and all the powers in the world could not prevent him. The law was laid down that any burgess who had any cause of complaint could appear and state it to the Bench. —Mr. Williamson, however, protested against this, and was supported by Mr. Richardson, another solicitor. —The Magistrates' Clerk advised the Bench not to hear Mr. Whittaker. At this the latter gentleman became excited, and said that a person in a similar capacity had been heard at Bingley. As the court refused to hear him, he left the court exclaiming, "I protest against your ruling—it's illegal," and the licence was renewed. —After a lapse of time, however, Mr. Whittaker reappeared in the court armed with a volume of "Burns' Justice of the Peace," and wished to explain the authority upon which he had acted. —Mr. Richardson protested against the thing being reopened, and Mr. Williamson said the authority quoted was obsolete. —Mr. Whittaker again protested loudly. —The Magistrates' Clerk ruled that he had no right to speak except through an advocate. —Mr. Whittaker said he had produced his authority for what he had done, and was about to hand the book to the Bench, when Mr. Williamson objected to its being put in; and Mr. Whittaker, thus baffled, left the court, exclaiming, "It's too bad; it is too bad, gentlemen!" and protesting against the decision.

BABY FARMING IN MARYLEBONE.—On Saturday afternoon Dr. Hardwicke held an inquiry at the House of Detention, Clerkenwell, touching the death of Agnes Anderson, aged four months. The case created much interest in consequence of the police having arrested three persons for the murder of the deceased child. Agnes Anderson, 23, Cumberland-street, Tottenham-court-road, aged seventeen, said that she was the mother of the deceased, and that she had been in the employment of the father of the child. She was a boot-fitter. She placed the deceased out to nurse with Mrs. Cecilia Baker, and she gave the nurse 8s. per week. She could have got a cheaper nurse, but she did not want her infant to be neglected. Dr. William Smiles said that on the 8th the deceased and her mother were admitted into the house. The deceased then weighed 4lb. 9oz., and died on the 12th inst. from exhaustion, caused by the want of proper food. Mrs. Cecilia Baker, 16, Colville-place, Marylebone, said that she lived by taking in needlework. She took the deceased at the request of the mother, and she was to get 7s. per week for it. She was in the habit of taking the money by a shilling and a sixpence at a time. The mother was in the habit of taking the deceased to public-houses. After the death of deceased, witness, the mother, and Mrs. Smith, a tailoress, were charged with causing the death, and remanded to the House of Detention. Laura Bentley, 1, Bailey-court, St. Mark's-buildings, said that the mother was in the habit of leaving the child at her house while she went out at night. She heard the mother upon several occasions exclaim, "I hope to God the child will die!" Superintendent Thomson said that the mother was in the habit of going about before the death of the deceased asking for money to bury it. Emma Williamson, nurse at the Lying-in Hospital, Endell-street, said that when the deceased was brought there it was covered with filth and vermin. Mrs. Smith said that she had charge of the deceased, and when it was brought to her it was in a dirty condition. Superintendent Thomson said that at the next police-examination he should ask the magistrate to discharge Smith, and use her as a witness against the others. The jury returned a verdict of "Manslaughter against Agnes Anderson and Cecilia Baker for neglecting to give the deceased proper food."

A HINT TO NURSES.—Consul Severn, in a report supplied by him from Rome, and recently laid before Parliament by the Foreign Office, notices the very fine quality of Roman voices, and states that it is attributed to the mothers swaddling their babies. When a mother is employed out of doors the baby is suspended from its back to a nail to the wall, and allowed to cry for several hours together, "which continued act of crying exercises and forms the vocal organs in an extraordinary way."

Gleanings.

A musical young lady says that a composer may very properly make overtures to anybody.

The Constantinople municipal authorities have solemnly decreed that donkeys shall no longer be employed as beasts of burthen in the streets.

A London druggist has this cheerful invitation in his shop-window: "Come in and get twelve emetics for one shilling."

The *Paris Journal*, in its fashionable intelligence, announces the arrival of Lord William Hay, "a first-rate boxer, who never misses his opponent's eye."

The chignon has disappeared in Germany. The women have returned to the old German fashion of plaiting the hair into silken braids, and coiling it up deftly at the back of the head.

A statement was made a day or two back at a vestry meeting of the parish of St. George-the-Martyr, Southwark, that there are in London 700,000 cats. Who took the feline census?

A swarm of bees settled in a wall letter-box at Acton the other day, and the post-office collector was severely stung on endeavouring to get out the letters.

"Mother," said a little girl who was engaged in making her doll an apron, "I believe I will be a duchess when I grow up." "How do you ever expect to become a duchess, my daughter?" her mother asked. "Why, by marrying a Dutchman, to be sure," replied the girl.

An Idaho paper says:—"The weather has been hot again for the last few days. The only relief we could get was to lie down on the *Portland Herald* and cover ourselves with the *Portland Bulletin*. There is a great coolness between them."

A CANDID COUNSEL.—An Irish counsel being asked by the judge for whom he was concerned, replied, "I am concerned for the plaintiff, but I'm retained for the defendant."

AN ODD DEFINITION.—The proprietor of a little alehouse in Scotland, having on his signboard, after his name, the letters, "M.D.F.R.S.," a physician, who was a Fellow of the Royal Society, asked him how he presumed to affix these letters to his name. "Why, sir," said the innkeeper, "I have as good a right to use them as you have." "What do you mean, you impudent fellow?" replied the haughty man of medicine. "I mean, sir," said the man of liquors, "that I was Drum Major of the Royal Scots Fusiliers."

A SHARP ACTRESS.—A merchant of Berlin, having failed to obtain the hand of an opera-singer, purchased two dresses and sent them to her to make her choice, saying he would call to know her decision. Shortly however, before the hour he intended to set out on his errand, the merchant received from his beloved a *billet-doux* to the following effect:—"Of the dresses you have sent, I like one quite as well as the other. I will, in fact, keep both, so that you have no need to call."

SIN AND SANCTITY.—A correspondent of the *Pall Mall Gazette* compares and contrasts Homburg and Baden. Which, he asks, is the most wicked? "In Homburg play is not permitted on Sundays; in Baden it is—'after Divine service.' On the other hand, Homburg has no bookstall opposite the hall, for special sale of the Bible, and Baden has." So Baden compounds for Sunday gambling by offering "special" facilities for the promotion of religion; another instance of the hypocrisy by which Vice pays homage to Virtue. Decent people will be glad to think that gambling at these places is about to be swept away.

A SERVANT WITH AN UNFORTUNATE NAME.—A lady has engaged a servant, who upon her arrival thus announces herself—"I'm the girl that Miss Hand was to look up. She's my Aunt Sarah—I'm a dasher." "You're a—what?" said I, explosively, in my astonishment. "A dasher—A dasher-down." I just started. I began to think she must be a lunatic; and a lunatic who announced herself as a dasher-down might not be the subject of a form of hallucination one would like to have illustrated in one's parlour. But, while I started, she added mildly, "That's my name." "Oh!" said I, relieved, and catching my breathing, "just spell it, if you please." "A-d-a-s-h-a—Adasha, D-o-w-n-e—Downe, Adasha Downe." "Thank you. It sounds rather terrific, you see, before one knows, especially for one who is to handle cups and saucers."—*Mrs. Whitney's "Zerub Throop's Experiment."*

WIT IN CONGRESS.—A humorous story is told of two prominent members of the House of Representatives, when the onslaught on slavery first began to assume formidable proportions in Congress—Joshua R. Giddings, of Ohio, and John Snyder, of Pennsylvania; the latter a pro-slavery Democrat, and the former an Abolition leader, who occupied one of the double desks then in use. During the absence of his associate, Snyder had a board partition placed down the centre of the desk, designed to satirise the alleged disunion schemes of his neighbour. Giddings was surprised on his return, but was too fond of a practical joke to be outwitted. He had two slips printed in large type, containing the well-known couplet:

Great wits are sure to madness near allied,
And thin partitions do their bounds divide.

These he posted on each side of the division. The laugh was now against Snyder, and the partition was promptly removed.

A ZOOLOGICAL BEAUTY.—A new marsupial has been discovered in Van Dieman's Land, and this is his lovely portrait:—"His natural propensities are of the gluttonous or sluggish kind, and he will be

quiet enough when gorged with flesh and left to undisturbed repose, but the slightest provocation, the merest and most unintentional observation, will turn him at once into a veritable fiend. He then becomes instantly the very type of senseless fury, attacking all before him, dead or living. Nor is there, whilst life is left to him, either truce or quarter. As long as a shred of flesh remains to tear, or a last bone to shatter, he fights on regardless of the numbers that surround him, or of his own subsiding strength, until at length his jaws snap faintly, and his life goes gradually out with an infernal snarl. After years of experience he repeats the same acts of profitless and exhausting frenzy. With out apparent motive he rushes at the wall, beating the air like a rabid lunatic, uttering long growls that seem to choke him, till they break out suddenly into a piercing bark. He shows not the smallest attachment to his guardians or keepers, whom he menaces from the moment they approach him till they pass completely out of sight."

JOKES IN THE HOUSE OF COMMONS.—An occasional correspondent of the *Manchester Guardian* contributes an article on the *faceties* of the late session. He thus prefaces his remarks:—"No assembly in the world has a keener sense of the ludicrous than the House of Commons. It is always on the watch for the comic side of events, and the Frenchman was not far wrong who, after listening to bursts of laughter elicited by jokes which he could only dimly understand, said, as he came away, 'It is a very *laffable* House.' Sometimes it laughs with members; oftener, perhaps, at them. A good argument takes its chance; a good joke is always certain to be appreciated. Even a 'Joe Miller,' when nothing else offers, is acceptable. 'Why, sir, it reminds me of the old story. 'What are you doing, Dick?' 'Helping Tom, sir.' 'And what are you doing, Tom?' 'Nothing, sir.' About once every session we hear this venerable jest, yet it always raises a smile, and sometimes a laugh. The risibility of the House is excited not only by witticisms and sarcasms, but by situations of comic distress, such as Mr. Newdegate rising to protest against being caricatured by Mr. Whalley; or Mr. Denison, on the Hamilton-place Gardens question, plumping down upon his hat and spoiling it. A member instinctively examines his hat to see the extent of the damage, and this is food for another roar, especially if he puts on a look of rueful concern, or claps it on his head with all its 'dents' and injuries plainly visible. There are several time-honoured practical jokes of this description which members enjoy as if they were so many schoolboys.

A little nonsense now and then
Is relished by the wisest men.

And the fun of the House of Commons, if it be not the salt which preserves its intellect from stagnation, does more than anything else to make Parliamentary toil pleasant and endurable.

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

Births, Marriages, and Deaths.

BIRTHS.

BARRY.—Sept. 18, at 233, Tottenham-court-road, W., the wife of M. Maltman Barry (and only child of Robert London, Esq., St. Martin's-in-the-Fields), of a daughter.

PROUT.—Sept. 13, at Bridgewater, the wife of the Rev. Edward S. Prout, M.A., of a son.

MARRIAGES.

ANSTIE-TOMKINS.—Sept. 14, at Argyle Chapel, Bath, by the Rev. W. Dyer, G. W. Anstie, Esq., of Park Dale, Devizes, to Miss Ann Tomkins, of Bath.

BULMER-KING.—Sept. 12, at the Congregational Church, Lewisham, by the Rev. J. Morlais Jones, the Rev. R. Bulmer, of Belgrave Church, Torquay, to Mary Ann, only daughter of the late Alfred King, Esq., C.E., of Liverpool.

WALKER-ROBERTS.—Sept. 6, at Cavendish Congregational Chapel, Manchester, by the Rev. D. Charles, assisted by the Rev. Alfred Bray, Theodore, eldest son of Robert Walker, Esq., of Leicester, to Annie Elizabeth, eldest daughter of J. F. Roberts, Esq., of Manchester.

DEATHS.

CATHER.—Sept. 10, at Clevedon, Somerset, Arabella Sophia, eldest daughter; and Aug. 2, at Sale, Cheshire, Alice Maud Minton, youngest daughter, of the Rev. Dr. Cather.

TEEDE.—Sept. 12, at Islington, John Mart Teede, son of John and Martha Teede, aged four months and two weeks.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

HOLLOWAY'S OINTMENT AND PILLS.—Incontrovertible Principles.—All ulcers require for their cure a free supply of pure blood and power in the local nerves and vessels to build up the desired new flesh. That Holloway's remedies can effect both these objects is now an unquestioned fact, which has been proved beyond all doubt in both hemispheres by the afflicted of both sexes. When a sore appears in any other part of the body except the leg, it is always constitutional, and will need the united influences of both Ointment and Pills to heal it up; when the ulceration is on the leg, it may be merely a local ailment, which the Ointment, unaided, well and diligently applied, is competent to cure.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 13.

ISSUE DEPARTMENT.

Notes issued	£38,486,160	Government Debt. £11,015,100
		Other Securities .. 3,984,900
		Gold Coin & Bullion 23,486,160
		Silver Bullion
	£38,486,160	£38,486,160

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £13,970,005
Reserve .. 3,638,483	Other Securities .. 16,433,792
Public Deposits .. 5,943,645	Notes .. 13,750,965
Other Deposits .. 20,129,518	Gold & Silver Coin 672,654
Seven Day and other Bills	562,770
	£44,827,416
Sept. 14, 1871.	GEO. FORBES, Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Sept. 18.

Of English wheat little was on offer this morning, but the market is well supplied from abroad. There was less animation in the trade, and English wheat made slowly the prices of Monday last. Of foreign wheat, Russian and American samples sold at 1s. per qr. decline ex ship. Flour was 1s. per sack and 6d. per barrel lower. Peas and beans supported previous prices. Barley continued in good demand at last week's rates. Indian corn was scarce, and 6d. to 1s. per qr. higher since Monday. Oats, being in large supply, were the turn lower. Cargoes on the coast were unchanged in value.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red	—	—	Grey	37	40
Ditto new	53	57	Maple	43	46
White	—	—	White	38	42
new	58	62	Boilers	38	42
Foreign red	54	56	Foreign	37	40
white	59	60			
			RYE	36	38
BARLEY—					
English malting ..	31	34	OATS—		
Chevalier	36	42	English feed ..	23	26
Distilling	34	36	potato	27	32
Foreign	33	37	Scotch feed ..	—	—
			potato	—	—
MALT—			Irish Black ..	19	21
Pale	—	—	White	21	24
Chevalier	—	—	Foreign feed ..	16	20
Brown	49	54			
			FLOUR—		
BEANS—			Town made ..	47	50
Ticks	37	38	Best country ..	—	—
Harrow	39	43	households ..	40	43
Small	—	—	Norfolk & Suffolk ..	38	39
Egyptian	32	33			

BREAD, Saturday, Sept. 9.—The prices in the Metropolis are, for Wheatens Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Sept. 18.—The total imports of foreign stock into London last week amounted to 17,756 head. In the corresponding week in 1870 we received 9,932; in 1869, 13,178; in 1868, 8,990; and in 1867, 15,004 head. The cattle market to-day has been fairly supplied with beasts, owing to the liberal receipts from abroad. The trade has been steadier, and influenced by the cooler weather, prices have acquired a hardening tendency. Runts and Herefords have been in request at full currencies, in fact, choice meat generally has met a fair sale. The best English breeds have made 5s. 8d. to 5s. 10d., and the best foreign 5s. 2d. to 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,650 shorthorns, &c.; from other parts of England, about 150 various breeds; and from Ireland, 50 head. Only a moderate supply of sheep has been in the pens, but the quality has been good. Sales have progressed quietly, at about late rates. The best Downs and half-breeds have made 6s. 8d. to 6s. 10d. per 8lbs. Calves have been disposed of at the rates previously current. Pigs have been unaltered in value.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	8	4	10	Pr. coarse woolled	6	2	6	6
Second quality	5	2	5	6	Prime Southdown	6	8	6	10
Prime large oxen	5	6	5	8	Lge. coarse calves	3	8	4	6
Prime small	5	5	5	10	Prime small	5	0	5	8
Coarse inf. sheep	4	4	4	10	Large hogs	3	6	4	0
Second quality	5	0	5	8	Neat sm. porkers	4	0	4	8

METROPOLITAN MEAT MARKET, Monday, Sept. 18.—Limited supplies of meat have been on sale. The trade has been dull at our quotations.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	8	4	0	Middling do.	4	4	4	8
Middling do.	4	4	4	6	Prime do.	5	8	6	2
Prime large do.	4	10	5	2	Large pork	3	8	4	4
Prime small do.	5	2	5	4	Small do.	4	10	5	4
Veal	5	0	5	6	Lamb	0	0	0	0
Inferior Mutton	4	0	4	4					

PROVISIONS, Monday, Sept. 18.—The arrivals last week from Ireland were 2,127 firkins butter and 2,902 bales bacon, and from foreign ports 24,669 packages butter and 2,076 bales bacon. The sale for Irish butter has been active during the past week, and sales of the finest Clonmels were made at 12½s. to 12½s. on board. Foreign sold well without change in prices, except Dutch, which advanced 13½s. to 13½s. The bacon market has ruled steady for the finest Waterford sizeable without alteration in prices; but Cork and Limerick sold slowly at a decline of 4s. to 6s. No change in Hamburg bacon.

COVENT GARDEN MARKET, Friday, Sept. 15.—We have very little alteration to notice this week, supplies being about equal to the demand, and trade continues very steady for good fruit and vegetables. Late wall-fruit is coming in

very good, and prices rule a trifle lower. The market is badly supplied with apples and pears.

HOPS.—BOROUGH, Monday, Sept. 18.—During the past week the supply of new hops has hardly been equal to the demand, and this, coupled with country reports, which state the hops in many quarters to be rapidly going off in colour, and in picking to yield much less than was expected, has had the effect of raising prices 20s. per cwt.; finest Weald of Kents now fetching £9 9s., and Sussex £8 8s. To-day our market is again active, and last week's prices are fully maintained. The relatively low price of yearlings compared with the new has attracted the attention of buyers, and a fair trade has been transacted in this description at slightly improved rates. Latest advices from Bavaria quote the market very active, with a considerable advance in values. The other continental districts show no alteration. American letters report a good trade at advanced rates. Mid and East Kent, 9½s., 10½s., to 12½s.; Weald, 7½s., 9½s., to 9½s.; Sussex, 7½s., 7½s., 8½s., 8½s. Yearlings.—Mid and East Kent, 3½s., 4½s., to 6½s.; Weald of Kent, 3½s., 4½s., to 5½s.; Sussex, 3½s., 3½s., 4½s., to 4½s.; Farnham and country, 4½s., 5½s., to 6½s.; Olds, 1½s., 1½s., to 1½s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 18.—Only moderate supplies of potatoes have been on sale. There has been a fair demand at late rates. The import into London last week consisted of 63 bags from Antwerp. Regents, 70s. to 85s. per ton; Shaws, 60s. to 70s. per ton; Kidneys, 80s. to 110s. per ton; Rocks, 60s. to 70s. per ton.

SEED, Monday, Sept. 18.—There is no English clover-seed yet offering. American qualities were held for quite as high rates, but little passing for any description. Good trefoil was quite as dear, but the business transacted in any sort was limited. Winter tares were in better supply, but the demand was slow, and less money willingly taken. Nothing passing in trifolium, and this article which opened very high is now offered very low, with few buyers. Canary seed was quite as dear. New white mustard seed was taken off at last week's currencies. New English rapeseed continues scarce, and fine samples were very dear. Dutch hempseed realised as much money, but small French could be bought lower.

WOOL, Monday, Sept. 18.—The wool market has been very firm in tone; a full average business has been passing in all qualities, and prices have been fully maintained.

OIL, Monday, Sept. 18.—Linseed oil has been firm. Rape has been rather quieter. In other oils transaction have been limited.

TALLOW, Monday, Sept. 18.—The market is quiet. Y.C., spot, 44s. per cwt. Town tallow, 42s. 6d. net cash.

COAL, Monday, Sept. 18.—Factors succeeded in realising an advance on last day's rates. Hettons, 19s.; Hettons South, 18s. 9d.; Hettons Lyons, 16s. 3d.; Hartlepool 18s. 3d.; Hawthorn, 16s. 9d.; Lambtons, 18s. 6d.; Holywell Main, 17s. 6d.; Hartleys, 18s. 6d.; Tees, 18s. 9d. Ships fresh arrived, 25; ships left from last day, 1—total, 26. Ships at sea, 10.

Advertisements.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION OF THE SONS OF MINISTERS.

The OPENING of the NEW WING of this School will take place on TUESDAY, October 3. A DEJEUNER will be provided in the Dining-hall, at 3 p.m., at which SAMUEL MORLEY, Esq., M.P., will preside. Addresses will be delivered by various Ministers and Gentlemen, and the Midsummer Prizes distributed to the boys. Further particulars next week.

JOSIAH VINEY, Hon. Sec.

NEW COURT CONGREGATIONAL CHAPEL, TOLLINGTON PARK, N.

The OPENING SERVICES of the above place of worship will take place on THURSDAY, September 28th, 1871, when the Rev. ALEXANDER RALEIGH, D.D., will Preach in the Morning, Rev. J. C. HARRISON offering the Dedication Prayer; and the Rev. HENRY ALLON, D.D., will preach in the Evening. Service to commence in the morning at Twelve and in the Evening at Seven o'clock.

A Cold Collation will be provided in the Schoolroom, at Two o'clock. George Williams, Esq., will preside. Tea at Half-past Five o'clock. Tickets for the Collation, 5s.; Tea, 1s. each, which can be obtained of Mr. Hatton, stationer, Symond's Inn, Chancery-lane; Mr. Mainwaring, stationer, Athelstane-terrace, Strand Green-lane; and of Mrs. Colcock, 14, Park-terrace, Tollington Park.

WANTED, by a YOUNG LADY (A.A. of Oxford), an ENGAGEMENT as GOVERNESS in a School or Family. She is competent to teach thorough English, French, Music, and the rudiments of Drawing. No objection to travel. References given and required.—Address, A.A., 8, Portland-square, Plymouth.

SUNDAY CLOSING.—TRAVELLING

SECRETARY WANTED.—A gentleman thoroughly understanding the question, able to advocate its claims in public, to organise societies, and to collect subscriptions, is required by the Central Association.—Apply by letter to Edwin Barton, Secretary, 43, Market-street, Manchester.

PALESTINE, EGYPT, &c.—Mr. GAZE,

the originator and first conductor of Tours to the East, will start OCTOBER 14 with his Fifth Party to EGYPT and the HOLY LAND, including a Grand Tour, by the Rhine and Switzerland, to Milan, Florence, Rome, Naples, &c., &c., returning for Christmas. Full particulars in "Tourist Gazette," offices, 163, Strand, London.

NEW COLLEGE, LONDON.

The SESSION of 1871-72 will COMMENCE on FRIDAY, the 29th of September. The Introductory Lecture will be delivered at Seven o'clock p.m., by the Rev. Professor NENNER.

All necessary information respecting the Ministerial and Lay Student Departments of the Institution may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

BAPTIST UNION of GREAT BRITAIN and IRELAND.

THE AUTUMNAL SESSION

Will be held at NORTHAMPTON, SEPT. 25-28, 1871.
Rev. C. M. BIRRELL, Chairman.

MONDAY, September 25th.

7.30 p.m.—A Preparatory Service will be held in College-street Chapel, when a Sermon will be preached by the Rev. W. BROCK, D.D.

TUESDAY, September 26th.

10.30 a.m.—A Conference on Missions to the Heathen will be held in College-street Chapel. The Chair will be taken by J. TRITTON, Esq., Treasurer of the Baptist Missionary Society.

7.0 p.m.—A Missionary Meeting will be held in the same place. The Chair will be taken by CHARLES GILPIN, Esq., M.P. The Speakers will be—Rev. B. MILLARD, from Jamaica; Rev. GOOLZAR SHAH, from Calcutta; Rev. H. WILKINSON, Secretary of the General Baptist Missionary Society; Rev. G. GOULD, of Norwich.

WEDNESDAY, September 27th.

7.0 a.m.—Devotional Service at Grafton-street Chapel. Rev. J. P. BARNETT, of Longford, to Preside.

9.30 a.m.—Annual Members' Meeting of the Pastors' Income Augmentation Society, in Princes-street Chapel.

10.0 a.m.—Session of the Union. College-street Chapel. (The Gallery will be open to the Public.) Introductory Devotions conducted by the Rev. J. P. MURSELL, of Leicester; Address by the Chairman, the Rev. C. M. BIRRELL; Message of the Committee, by the Secretary; Paper on "A Board of Arbitration," by S. R. PATTISON, Esq., of London; Resolutions on various topics of public interest.

5.45 p.m.—Meeting of the Subscribers to the Board of Education for Ministers' Children, at Grafton-street Chapel.

6.30 p.m.—Divine Service will be held in College-street Chapel. The Rev. J. P. CHOWN, of Bradford, will preach.

8.0 p.m.—A Sermon to the Young will be preached in Princes-street Chapel, by the Rev. J. J. BROWN, of Birmingham.

THURSDAY, September 28th.

7.0 a.m.—A Sermon will be preached at Princes-street Chapel, by the Rev. CHARLES STOVEL, of London.

8.80 a.m.—Association Secretaries' Breakfast at College-street Schoolroom.

10.0 a.m.—Session of the Union. College-street Chapel. (The Gallery will be open to the Public.) Introductory Devotions, conducted by the Rev.

; Paper by the Rev. S. G. GREEN, D.D., President of Rawdon College, on "Education for the Ministry"; General or Denominational Business.

7.0 p.m.—Public Meeting at College-street Chapel. The Chair will be taken by the Mayor, P. P. PERRY, Esq. The Speakers will be—Rev. W. WALTERS, of Birmingham; Rev. G. HESTER, Sheffield; Rev. T. A. WHEELER, of Norwich; Rev. ARTHUR MURSELL, of London.

EVANGELISTIC SERVICES will also be held, conducted by the Rev. A. G. BROWN, of Stepney; Rev. H. VARLEY, of Notting Hill; Rev. F. W. MEDHURST, of Portsea, and others.

On Wednesday and Thursday a Public Dinner will be provided in the Corn Exchange, at 2.30. Tickets 2s. each. Also a Public Tea, in the same place, at 5.15.

A Collection of MSS., Books, Letters, &c., connected with the Rylands, Fuller, Carey, Doddridge, and others, will be exhibited in the Upper Schoolroom of College-street Chapel during the Meetings. The Loan of Letters or Books relating to the above will greatly oblige.

The Northampton Museum will be open (free) to Visitors on Wednesday and Thursday.

Any further information may be obtained on application to Rev. T. H. HOLYOAK, J. FODDY, or J. Taylor, Local Secretaries.

E. STEANE, D.D., } Secretaries.
J. H. MILLARD, B.A., }
T. H. HOLYOAK, }
J. FODDY, } Local Secretaries.
J. TAYLOR, }

STROUD LADIES' COLLEGE, BEECHES- GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.
Resident English, French, and German Governesses.
Attendant Professors.

Reports monthly. Test Examinations every term.
This College educates Daughters of Gentlemen and Professional Men.

The House is large, airy, and well situated, and has an ample lawn for out-of-door recreation.

The Misses Howard aim to secure for their Pupils a sound literary and intellectual culture, together with refined manners, and a healthy Christian and moral training.

Prospectus, with references and copies of Examination Papers, on application.

AUTUMN TERM will COMMENCE THURSDAY, Sept. 21.

UNIVERSITY SCHOOL, HASTINGS.

Pupils prepared for Matriculation at the London University and for the Local Examinations of the Universities of Oxford and Cambridge.

A Preparatory Class for Little Boys.
For prospectus apply to the

Principal—Mr. JOHN STEWART.
The ENSUING TERM will commence on the 21st SEPT.

HIGHBURY HOUSE SCHOOL, St. LEONARD'S-ON-SEA.

Upper, Middle, and Preparatory Departments.
Classics, Mathematics, Modern Languages, and thorough English.

Kinder-Garten and Pestalozzian Classes for Little Boys.
The comfort and health of delicate boys especially studied.
A liberal table and watchful care.

Head Master—Rev. W. WOODING, B.A.
For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

MANCHESTER NEW COLLEGE, UNIVERSITY HALL, LONDON.

The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines.

SESSION 1871-72.

Candidates for admission at the commencement of the coming session are requested to forward their applications and testimonials, without delay, to either of the undersigned, who will supply on request all needful information as to admission of students, selection of scholars, and outline of the course of study. See also former detailed advertisements.

The COLLEGE SESSION commences on MONDAY, the 2nd of October.

STUDENTS and CANDIDATES are required to ATTEND on FRIDAY, the 29th of September, at 11 a.m.

The OPENING ADDRESS will be delivered in the Hall, by the Rev. JAMES MARTINEAU, at 4 p.m., on MONDAY, the 2nd October, and is open to the public.

All or any of the classes may be attended by the public on payment of the regular fees. Particulars may be obtained (by letter) from the College Librarian, at University Hall, or either of the Secretaries. The hours of Lectures will be fixed, and may be learnt after the Session has commenced.

R. D. DARBISHIRE, B.A.,
26, George-street, Manchester, } Secs.
CHARLES BEARD, B.A., }
13, South Hill-road, Liverpool, S., }

Manchester, Sept. 1871,

MANCHESTER NEW COLLEGE. THE AINSWORTH SCHOLARSHIP.

The Committee offer to those of its Students who shall obtain a gold medal in the M.A. Examination in London University, a SCHOLARSHIP of ONE HUNDRED POUNDS. Competitors for this Scholarship must graduate as Students of Manchester New College, either on taking their Bachelor's or Master's Degree. If the former, they must have previously spent not less than two years at Manchester New College; if the latter, not less than one year.

The Ainsworth Scholarship is open to any Lay Student of University College who has previously enrolled himself as a Student of Manchester New College, gone through his Undergraduate course under the direction of the Principal of that College, and attended the classes for religious and ethical instruction which it provides for Lay Students. Subject to these limitations, the competition is open to every Gold Medalist at the Examination for the Master's Degree in any one of the branches of Classics, Science, or Philosophy.

Payment will be made to successful competitors in two yearly payments of Fifty Pounds. The Scholarship will be continued until notice to the contrary is given. Two years' notice will be given previous to its withdrawal.

Further particulars respecting the Scholarship and the plans of Study at Manchester New College, may be obtained on application to R. D. DARBISHIRE, Esq., B.A., one of the Secretaries of the College, 26, George-street, Manchester; or to the Rev. JAMES MARTINEAU, Principal, at University Hall, Gordon-square, London.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A.,
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REPORT.

The Directors have the pleasure of reporting the continued
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has sustained through the removal by death (within a fort-
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foundation of the Company, until the close of their lives,
they discharged their duties as Directors with earnest fidelity.
The vacancies at the Board have been filled up until the
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